

THE WORLD PLAN OF BAHÁ'U'LLAH

A Letter to One Thousand Economists, Educators and Ministers

Principles and doctrines established by Baha'u'llah more than fifty years ago throw a clear light on present-day world problems. A brief summary has been prepared by a committee of the National Spiritual Assembly for the information of responsible leaders in the field of economics, sociology and religion.

Before presenting the positive elements of Baha'u'llah's 'world plan' it is necessary to point out that any solution of a grave social problem must be based upon a sound diagnosis of its source and cause. The analysis of modern unrest and depression advanced by Baha'u'llah is, briefly, that every community has originated through the influence of a great religious leader. Western civilization thus had its origins in the unifying power of Christ. But every community has divided into competitive classes, and into the two fundamental camps of 'religious' and 'secular' standards of truth, as the result of creeds and doctrines which obscure the universal teachings of the founder. The source of economic and political competition lies in this historical departure from the divine basis of understanding and unity.

To bring the people and nations together under the working of any international policy at this time, it is necessary to undo the fatal influence of ecclesiastical strife and erroneous religious dogmas. It is impossible to remedy by economic and political measures alone a prevailing confusion ultimately arising from the division of human beings.

In Baha'u'llah's plan of world order, the first step is to recognize the validity and equality of all the religious Prophets who founded a civilization. Loyalty is to be for the universal conceptions of truth which relate human beings to God and to each other, in place of the loyalty now given the creeds and ceremonies substituted for the Sermon on the Mount and the spiritual teachings of

Mrs. Grant
RECEIVED
DEC 2 1951
OFFICE

Muhammad, Zoroaster and the other Prophets. Without this new quality of human fellowship, and the abolishment of the attitude that part of the human race is 'pagan' - outside the providence of God - no true civilization can be achieved.

Predicting that the result of the current difficulties will be to awaken people to the evils of sectarianism, the world plan of Baha'u'llah upholds a definite structure of international order, coordinating the now unrelated activities of trade, finance, industry, science, education and religion, as the next step in human progress. According to this view, the chaotic confusion now existing has come to make it clear that humanity is one organism, one kingdom of life, and that a civilization based upon competition, division and struggle no longer corresponds to the needs of mankind. First moral unity, then unity and cooperation in material affairs.

The world government described by 'Abdu'-Baha as the next term of social evolution will have full sovereignty and jurisdiction in international matters, with the present national governments retaining only sovereignty in matters of domestic concern. Laws and statutes, from village to nation, may not conflict with the universal laws and statutes formulated for world order.

In the economic field, the new principles identified with Baha'u'llah further reflect the motive of unity and cooperation by making employees co-partners with owners, the system of wages to be extended to include a fixed share of the profits of industry. The conception of individual rights evolved in the competitive era, and which now is equivalent to social irresponsibility, will be qualified by the paramount right of the community as a whole.

The regeneration of public life by a method of election which does away with the party system and creates a mechanism of government imbued with moral value; the striking assertion that agriculture lies at the very foundation of industry and its problems must therefore be met first; the insistence upon a new

type of education combining spiritual understanding with training for a useful profession or trade; the recommendation that all governments agree upon one secondary language; the higher status given the teacher and the absence of a professional clergy, are also essential aspects of the teaching of Baha'u'llah.

Not merely because this world plan goes deeper into the problem of civilization, than the economic and political expedients now under consideration in all countries, but also because accompanying it is a valid philosophy of history, the teaching of Baha'u'llah is now brought to the attention of responsible leaders by members of the Baha'i movement in this country. Further knowledge of this great body of constructive thought will disclose the vital fact that Baha'u'llah lived not the life of the philosopher in retirement, but promoted his principles under conditions of oppression and suffering which restore to the race the inspiration of the heroic Prophets of olden time, those who renewed the very springs of faith and released the impetus of higher civilization.

A world that plunges from catastrophe to catastrophe, bereft of confidence, fearing either destitution or the outbreak of a widely destructive international war, and longing for the re-assertion of the fatherhood and providence of God, may well pause to consider whether, in the wisdom and sacrifice of Baha'u'llah, the spirit of guidance has not found expression conforming to the needs of the age.

SECRETARIAT
National Spiritual Assembly
of the Baha'is of the
United States and Canada
West Englewood, New Jersey
December, 1931

Y O U R Comments and Suggestions Are Invited

(All of the following details are Queries - to arouse Discussion)

Tentative Plans for the First

W O R L D F E L L O W S H I P O F F A I T H S

in 1933, at the time of

Chicago's second World's Fair

(Called; "The Century of Progress")

Fellowship Address; 139 N. Clark Street, Chicago, Illinois.

I. D E F I N I T I O N S

1. "FELLOWSHIP" means; not enforced or attempted uniformity; no one seeking to coerce, or impede, another; mutual appreciation; freedom and encouragement for each to develop, and to state, his own best inspiration; unity consciously enriched by welcomed differentiations - of consciousness and of conduct.
2. "FAITHS" includes all Religions and all other types of consciousness or conviction which are determining the conduct of significant groups of people.

II. P U R P O S E S

1. To focus the world's best inspiration upon man's present problems.
2. To help develop a Spiritual Dynamic competent to master and reform the world.
3. To enable individuals and groups to develop an effective consciousness of the worldwide Oneness of life.
4. To promote communion with The Good Life Universal, The Spiritual Father-Mother-Friend of all souls.

5. To encourage the self-commitment of individuals and groups to the most courageous, noble, and creative Service of which they are, or can become, capable.
6. To inspire people to Prayer, Meditation, Self Discipline, Courageous Faith, and Faithful Conduct - by which to "Walk With God."
7. Helped by the world's noblest souls, to realize God's presence everywhere and, through His Power, to recognize the reality of worldwide brotherhood - and to make that the test and organizing power of all activities, personal, national, and international.

III. P R E P A R A T O R Y A C T I V I T I E S

1. LOCAL FELLOWSHIPS OF FAITHS, in many cities throughout the world, and in outstanding sections of great cities (like Chicago's Seven Fellowships of Faiths) - focusing the best available inspiration upon locally-appreciated problems of personal, community, national, and international life.
2. PRELIMINARY WORLD FELLOWSHIPS OF FAITHS, in London, England; in India; in New York; in Chicago; and possibly in other centers, during 1932 and the early months of 1933. Each Preliminary Conference to spend three days or more in intimate, path-finding conferences, and in some large public presentations, all definitely preparatory for 1933.
3. CLERGYMEN and LEADING LAYMEN of all faiths to be reached by letter, by "APPRECIATION" (Quarterly Magazine of the Fellowship of Faiths), and by all other possible means. To be invited; -
 - (A) To write us their suggestions for 1933; including;
Subjects for Discussion.
Speakers to be specifically enlisted.
Plans of Organization, Finance, and ANY OTHER FEATURES.
 - (B) To submit their messages upon any of the suggested subjects - so that "APPRECIATION" may continually publish vital articles "focusing the world's best spiritual inspiration upon man's present problems."
4. AMERICAN CONSULS (and other available informants in countries outside America) to be asked to give us the names of representative leaders of all faiths, in all countries. These leaders to be cultivated by the means described in the preceding paragraph.
5. YEAR BOOKS and other publications of various denominations and faiths to be marked for us by competent people - so that the most representative and appropriate leaders may be addressed.
6. EDITORS to be enlisted to help carry on the process of discussion, discovery, enlistment, and publication suggested in preceding paragraphs.

IV. SUGGESTIONS FOR ORGANIZATION IN 1933

1. TIME. August, September and October, 1933, for the principal sessions - with some activities, probably, before and after these months.
2. ONE GREAT PUBLIC MASS MEETING DAILY, in the evening, radioed throughout the world; outstanding leaders of various faiths giving their world messages.
3. INTIMATE CONFERENCES of self-selected groups, discussing in their own ways the subjects and plans of action which they determine.
4. APPROPRIATE ORGANIZATIONS, of any faith, to be helped to organize their own meetings and other activities and to conduct them as they wish.
5. OPPORTUNITIES for Prayer, Worship, Ceremonials, and other characteristic activities of any and all groups.
6. CLASSES for instruction and training in the spiritual technique of competent leaders.
7. A FLUID, ADAPTABLE ORGANIZATION to be maintained and a large proportion of the available time to be kept free from fixed, formal speeches.
8. COMPETENT SECRETARIES (including INTERPRETERS of all languages) to constantly help individuals and groups to get in touch with appropriate individuals, groups, and activities - to gain desired information, to present problems, or to propose solutions or plans of action.
9. ADVANCE ARRANGEMENTS to be made, so far as practicable, for any group, or individual, seeking specific contacts, conferences, or other activities or opportunities.

V. SUBJECTS SUGGESTED

Through the two latest numbers of "APPRECIATION"

1. PEACE AND BROTHERHOOD as Taught by Buddhism, Christianity (Catholic and Protestant), Confucianism, Hinduism, Judaism, Mohammedanism (Islam) - and other Faiths.
2. TRIBUTES TO GREAT RELIGIONS by Followers of Other Faiths. Tributes to Mohammedanism by a Hindu, to Hinduism by a Mohammedan; Tributes to Roman Catholicism by a Protestant, to Protestantism by a Catholic; Tributes to Judaism by a Christian, to Christianity by a Jew; Etcetera.

3. POVERTY-AMIDST-PLENTY. How Would My Faith Cure It?
4. UNEMPLOYMENT. How Would My Faith Give Everyone Opportunities for Self Help?
5. What Can My Faith Say to the UNEMPLOYED?
6. YOUTH AND THE FUTURE. How Is My Faith Inspiring the Younger Generation?
7. RACE PREJUDICE - How Overcome It?
8. WAR. How Prevent It?
9. DISARMAMENT. How Can the Nations be Moved to Beat their Swords Into Plowshares?
10. "SOUL FORCE" as GANDHI CALLS IT. How Can I Develop and Apply It?
11. "PRAYER - ACTION - SACRIFICE." What Does My Faith Say of These Three Essentials Emphasized by Pope Pius?
12. Fundamentals of My FAITH.
13. FEAR. How Does My Faith Give People Vision, Courage, and Resources?
14. The Conquest of FEAR.
15. Personal and National FEAR. (Looking towards Disarmament.)
16. LIFE. What Is It For?
17. DEATH. What Follows It According to My Faith?
18. SUCCESS. How Is It Within Everybody's Power?
19. SALVATION. What Must I Do to Save and to Be Saved?
20. EDUCATION. What Are Its Essentials? How May I Best Co-operate With Life's Ceaseless Education of Every Soul?
21. ARTERIOSCLEROSIS (Artery-Hardening) - Mental, Social, Spiritual. How Faith Keeps Me Young.
22. GOD. How Does My Faith Envision the Good Life Universal?
23. How May Man Walk and Talk With GOD?
24. How Can Man USE GOD?
25. GANDHI - What Can I Learn From Him?
26. Shall Man or MONEY be Master?
27. Voluntary POVERTY.

28. LYNCHINGS - How Prevent Them?
29. LABOR AND RELIGION - As My Faith Views Their Relationship.
30. ENLARGING PATRIOTISM - How My Faith Makes World Citizens.
31. IMMIGRANTS - What "Foreigners" Contribute to My Country.
32. A UNITED WORLD - How My Faith Helps Toward Effective Brotherhood.
33. PROHIBITION - As My Faith Sees It.

VI. S P E A K E R S S U G G E S T E D

by Various Writers in "APPRECIATION"

(Anyone May Suggest Anyone)

- | | | |
|------------------------------|------------------------------|--------------------------------|
| 1. Mahatma Gandhi | 36. Alfred W. Martin | 70. E. LeRoy Dakin |
| 2. Rabindranath Tagore | 37. J. T. Sunderland | 71. Manilal C. Parekh |
| 3. Romain Rolland | 38. Rabbi Louis L. Mann | 72. Edgar J. Fisher |
| 4. Einstein | 39. Rabbi Solomon B. Freehof | 73. Frederick B. Fisher |
| 5. H. G. Wells | 40.-50 Eleven Japanese Bud- | 74. Charles F. Thwing |
| 6. Sir Francis Younghusband | dhist Leaders: | 75. Percival Chubb |
| 7. Ramsay MacDonald | Dr. Shiio | 76. Julia Isbrucker |
| 8. Dr. Annie Besant | Dr. Nukariya | 77. Hun Chandra Sarkar |
| 9. Jane Addams | Dr. Watanabe | 78. Joseph Burke |
| 10. Krishnamurti | Rev. Nakayama | 79. Albert Buckner Coe |
| 11. Kagawa of Japan | Dr. Kiyohara | 80. Syud Hossain |
| 12. C. F. Andrews | Dr. Anesaki | 81. Robert Morss Lovett |
| 13. Abdulla Djevdeh Bey | Dr. Takusu | 82. Martha Root |
| 14. Rufus Jones | Dr. Suzuki | 83. Graham Taylor |
| 15. E. Stanley Jones | Rev. Honda | 84. Josephus Rohoska |
| 16. Gilbert Murray | Rev. Sonyu Otani | 85. Rabbi Abraham Nowak |
| 17. Albert K. Sao Sze | Prof. Umehara | 86. Rabbi Rudolph Coffee |
| 18. Alfred Zimmern | 51. Peter Ainslie | 87. Mrs. Israel Zangwill |
| 19. Arnold J. Toynbee | 52. Rabbi Edward L. Israel | 88. Wilfred Grenfell |
| 20. Paul Monroe | 53. Rabbi Abram Simon | 89. Roger F. Etz |
| 21. James H. Robinson | 54. Albert C. Dieffenbach | 90. Kenso Kawakami |
| 22. James T. Shotwell | 55. Rabbi Harry Levi | 91. Bishop S. Arundale |
| 23. John Haynes Holmes | 56. John E. MacCallum | 92. Albert Thomas |
| 24. Harry Emerson Fosdick | 57. A. Eustace Haydon | 93. Rhys Davies |
| 25. Rabbi Stephen S. Wise | 58. S. Parkes Cadman | 94. Oswald Garrison Villard |
| 26. Robert Norwood | 59. Sherwood Eddy | 95. Kirby Page |
| 27. Edward A. Filene | 60. Francis J. McConnell | 96. John P. McGoorty |
| 28. Edwin Markham | 61. Harry S. Coffin | 97. R. A. White |
| 29. Joseph Fort Newton | 62. W. Russell Bowie | 98. Rabbi Jacob Singer |
| 30. Charles Clayton Morrison | 63. Francis G. Peabody | 99. Rabbi Samuel Schwartz |
| 31. Charley W. Gilkey | 64. Edwin Holt Hughes | 100. Herbert A. Turner |
| 32. Ernest Fremont Tittle | 65. Wm. Henry Boddy | 101. Butler Laughlin |
| 33. Preston Bradley | 66. Herbert L. Willett | 102. Rabbi S. Felix Mendelsohn |
| 34. Glenn Frank | 67. F. W. Norwood | 103. Irwin St. John Tucker |
| 35. James H. Cousins | 68. Sir Oliver Lodge | 104. Rabbi Charles E. Shulman |
| | 69. Rhys Davids | |

CHICAGO'S GENERAL
COMMITTEE OF ONE HUNDRED
CHAIRMAN:
DR. CHARLES CLAYTON MORRISON
VICE CHAIRMEN:
RABBI LOUIS L. MANN, PH.D.
MIBS MARY E. MCDOWELL
JUDGE JOHN P. MCGOORTY
TREASURER: MR. LOUIS A. BOWMAN
AUDITOR: MR. L. L. PUTNAM, C.P.A.
SECRETARY: MISS BEATRICE A. ARIEFF

For a WORLD FELLOWSHIP OF FAITHS, in Chicago, 1933,

and for LOCAL FELLOWSHIPS OF FAITHS Throughout the World

Chicago's FELLOWSHIP OF FAITHS

COOPERATING WITH SIMILAR FELLOWSHIPS
IN SEVENTEEN CITIES IN TEN COUNTRIES

GENERAL EXECUTIVES: CHARLES FREDERICK WELLER
(MRS.) EUGENIA W. WELLER
KEDAR NATH DAS GUPTA

CITY HALL SQUARE BUILDING, CHICAGO
139 NORTH CLARK STREET, ROOM 320
TELEPHONE CENTRAL 5169

February 23, 1932

SEVEN FELLOWSHIPS OF FAITHS
IN GREATER CHICAGO
WITH SEVEN
COMMITTEES OF ONE HUNDRED

NORTH SHORE
DR. ERNEST FREMONT TITTLE, CHAIRMAN
RABBI CHARLES E. BHULMAN, VICE CHM.

NORTH SIDE
DR. PRESTON BRADLEY, CHAIRMAN
RABBI JACOB SINGER, VICE CHAIRMAN

NORTHWEST
REV. IRWIN ST. JOHN TUCKER, CHAIRMAN
RABBI S. FELIX MENDELSON, VICE CHM.

WEST SIDE
DR. ALBERT BUCKNER COE, CHAIRMAN
MRS. HENRY W. AUSTIN, VICE CHAIRMAN
RABBI SAMUEL SCHWARTZ, VICE CHM.

SOUTH PARKWAY
MR. JOSEPH D. BIBB, CHAIRMAN
MRS. GEORGIA M. FAULKNER, VICE CHM.
DR. HERBERT A. TURNER, VICE CHM.

SOUTH TOWN
DR. R. A. WHITE, CHAIRMAN
DR. BUTLER LAUGHLIN, VICE CHM.

SOUTH SIDE
DR. CHARLES W. GILKEY, CHAIRMAN
RABBI SOLOMON B. FREEHOF, VICE CHM.

MR. GEORGE W. DIXON
MR. JULIUS ROSENWALD
MISS JANE ADDAMS
MR. AND MRS. LORADO TAFT
DR. FREDERICK F. SHANNON
DR. GRAHAM TAYLOR
MR. JOHN C. SHAFFER
DR. ALLEN D. ALBERT
MRS. JOHN V. FARWELL
DR. WILLIAM HENRY BODDY
DR. PRESTON BRADLEY
DR. JOHN THOMPSON
REV. NORMAN B. BARR
MRS. B. F. LANGWORTHY
BISHOP EDWIN HOLT HUGHES
MR. FRED ATKINS MOORE
MRS. W. F. DUMMER
DR. HUGH ELMER BROWN
MRS. GERTRUDE HOWE BRITTON
DR. HORACE J. BRIDGES
MR. JOEL D. HUNTER
DR. ALBERT EUSTACE HAYDON
DR. WELLER VAN HOOK
REV. ROLLAND W. SCHLOERB
RABBI SOLOMON GOLDMAN
JUDGE MARY M. BARTELME
MR. JAMES MULLENBACH
RABBI FELIX A. LEVY
DR. EDWARD SCRIBNER AMES
MRS. DAISIE A. HURD
REV. FRED MERRIFIELD
MR. E. CHANNING COOLIDGE
MRS. ELI DAICHES
DR. W. A. EVANS
SUFU MUTIUR RAHMAN BENGALIEE
PROF. FRED EASTMAN
MRS. EDWARD D. LOWENTHAL
MR. CHANDRA DHARMA SENA
GOONERATNE

DR. WALTER AMOS MORGAN
MR. HERBERT J. FRIEDMAN
MR. EUGENE T. LIES
PROF. ERNEST W. BURGESS
REV. VON OGDEN VOGT
MR. CLARK M. EICHELBERGER
DR. GEORGE B. LAKE
MRS. G. M. MATHES
MR. EDWARD M. WINSTON
REV. JOHN W. FUNSTON
REV. HERMAN J. SCHICK
MISS AMELIA SEARS
REV. MORGAN WILLIAMS
MR. CHARLES E. SUITER
REV. ALICE R. RITCHIE
MR. BRUCE WESLEY DICKSON
DR. EMILY C. HACKETT
REV. W. F. SLADE
REV. LEWIS B. FISHER
MR. AND MRS. JOHN F. TURNER
REV. JOHN CRIPPEN EVANS
MRS. H. N. TOLLES
REV. PHILIP YARROW
MIBS MAUDE JEWETT
REV. A. J. MUNSTERMAN
REV. ALBERT R. VAIL
MR. AND MRS. LOUIS M. GREELEY
MRS. ISRAEL COWEN
REV. CURTIS W. REESE
REV. AND MRS. EDMUND SHEEHAN
MISS LEA D. TAYLOR
MR. AND MRS. ROBT. LEE MOFFETT
MRS. HARRY CLAY COFFEEN
REV. C. R. GOFF
SWAMI GNANESWARANANDA
REV. HERBERT W. PRINCE
MRS. ROBERT L. MCCALL
MR. WILLIAM H. HOLLY
DR. L. WARD BRIGHAM
SRI DEVA RAM SUKUL
MR. AND MRS. C. R. WAKELY
REV. STEPHEN CHAK TORNAY
MRS. HARVEY A. TYLER
REV. A. C. ZENOS
DR. JOHN H. DE LACY
MR. AUGUST GATZERT
MISS RUTH EMERSON
DR. W. CLYDE HOWARD
DR. W. D. SCHERMERHORN
MR. THOMAS W. ALLINSON
DR. ROBERT MORSS LOVETT
MISS CECELIA WELLS
MR. PHILIP L. SEMAN
MISS ELIZABETH T. COOLIDGE
REV. FRANK ORMAN BECK
MR. R. C. JACOBSON
MISS INGER ADELE WILSON
MRS. LOUISE L. WARREN
MISS NELLIE WILLIAMS
MR. AND MRS. IVAN M. BREGOWSKY
MR. JOHN MILLER
DR. HERBERT L. WILLETT
MRS. IDA STRAWN RANDALL
MRS. HANNAH G. SOLOMON
DR. ROBERT E. HIERONYMUS
MR. W. FRANK MCCLURE
MRS. E. E. SMITH
RABBI A. HIRSCHBERG
MR. CLARENCE DARROW

My dear Doctor Speer:-

Can you find time to write me a letter commenting upon the enclosed "Tentative Plans" for the First WORLD FELLOWSHIP OF FAITHS? (And, may we quote your letter in "APPRECIATION" - our Quarterly Magazine?)

These Plans have resulted from two years of correspondence with hundreds of representative people all over the world. Some of the plans have been tested by seven years of practical activities by LOCAL Fellowships of Faiths in many cities.

Any criticisms or suggestions which you can find time to give us will be appreciated.

Particularly; Do you approve the plans for "Preparatory Activities" (page 2)? Will you help in some of them?

In which of the 33 "Subjects Suggested", on pages 3 to 5, are you especially interested? What other subjects would you suggest?

Are there any Speakers (or Writers), anywhere in the world, whom you would advise us to seek to enlist? (104 Speakers are suggested on page 5.)

And - - most earnestly - - we hope you will subscribe for our Magazine (\$1.00 yearly) - - and also contribute towards the expense of developing this first WORLD FELLOWSHIP OF FAITHS.

(Enclosed subscription envelope names eight classes of "Contributing Members" - among whom you are cordially invited to "Rank Yourself, Please, as High as Possible.")

Very heartily yours,



(Charles Frederick Weller) GENERAL EXECUTIVE
and EDITOR of "APPRECIATION"

CFW/BA

"Building Bridges of Understanding across the Chasms of Prejudice"

DEC 15 1931

THE WORLD PLAN OF BAHÁ'U'LLÁH

A Letter to One Thousand Economists, Educators and Ministers

Ans.

Principles and doctrines established by Baha'u'llah more than fifty years ago throw a clear light on present-day world problems. A brief summary has been prepared by a committee of the National Spiritual Assembly for the information of responsible leaders in the field of economics, sociology and religion.

Before presenting the positive elements of Baha'u'llah's 'world plan' it is necessary to point out that any solution of a grave social problem must be based upon a sound diagnosis of its source and cause. The analysis of modern unrest and depression advanced by Baha'u'llah is, briefly, that every community has originated through the influence of a great religious leader. Western civilization thus had its origins in the unifying power of Christ. But every community has divided into competitive classes, and into the two fundamental camps of 'religious' and 'secular' standards of truth, as the result of creeds and doctrines which obscure the universal teachings of the founder. The source of economic and political competition lies in this historical departure from the divine basis of understanding and unity.

To bring the people and nations together under the working of any international policy at this time, it is necessary to undo the fatal influence of ecclesiastical strife and erroneous religious dogmas. It is impossible to remedy by economic and political measures alone a prevailing confusion ultimately arising from the division of human beings.

In Baha'u'llah's plan of world order, the first step is to recognize the validity and equality of all the religious Prophets who founded a civilization. Loyalty is to be for the universal conceptions of truth which relate human beings to God and to each other, in place of the loyalty now given the creeds and ceremonies substituted for the Sermon on the Mount and the spiritual teachings of

Muhammad, Zoroaster and the other Prophets. Without this new quality of human fellowship, and the abolishment of the attitude that part of the human race is 'pagan' - outside the providence of God - no true civilization can be achieved.

Predicting that the result of the current difficulties will be to awaken people to the evils of sectarianism, the world plan of Baha'u'llah upholds a definite structure of international order, coordinating the now unrelated activities of trade, finance, industry, science, education and religion, as the next step in human progress. According to this view, the chaotic confusion now existing has come to make it clear that humanity is one organism, one kingdom of life, and that a civilization based upon competition, division and struggle no longer corresponds to the needs of mankind. First moral unity, then unity and cooperation in material affairs.

The world government described by 'Abdu'-Baha as the next term of social evolution will have full sovereignty and jurisdiction in international matters, with the present national governments retaining only sovereignty in matters of domestic concern. Laws and statutes, from village to nation, may not conflict with the universal laws and statutes formulated for world order.

In the economic field, the new principles identified with Baha'u'llah further reflect the motive of unity and cooperation by making employees co-partners with owners, the system of wages to be extended to include a fixed share of the profits of industry. The conception of individual rights evolved in the competitive era, and which now is equivalent to social irresponsibility, will be qualified by the paramount right of the community as a whole.

The regeneration of public life by a method of election which does away with the party system and creates a mechanism of government imbued with moral value; the striking assertion that agriculture lies at the very foundation of industry and its problems must therefore be met first; the insistence upon a new

type of education combining spiritual understanding with training for a useful profession or trade; the recommendation that all governments agree upon one secondary language; the higher status given the teacher and the absence of a professional clergy, are also essential aspects of the teaching of Baha'u'llah.

Not merely because this world plan goes deeper into the problem of civilization, than the economic and political expedients now under consideration in all countries, but also because accompanying it is a valid philosophy of history, the teaching of Baha'u'llah is now brought to the attention of responsible leaders by members of the Baha'i movement in this country. Further knowledge of this great body of constructive thought will disclose the vital fact that Baha'u'llah lived not the life of the philosopher in retirement, but promoted his principles under conditions of oppression and suffering which restore to the race the inspiration of the heroic Prophets of olden time, those who renewed the very springs of faith and released the impetus of higher civilization.

A world that plunges from catastrophe to catastrophe, bereft of confidence, fearing either destitution or the outbreak of a widely destructive international war, and longing for the re-assertion of the fatherhood and providence of God, may well pause to consider whether, in the wisdom and sacrifice of Baha'u'llah, the spirit of guidance has not found expression conforming to the needs of the age.

SECRETARIAT
National Spiritual Assembly
of the Baha'is of the
United States and Canada
West Englewood, New Jersey
December, 1931

Pittsburgh, Nov, 18-1911

RECEIVED

W

Mr. Robert E. Speer.

NOV 21 1911

Secretary of the Foreign Mission of the Presbyterian Church ~~Mr. Speer~~

Dear Sir. Your letter of Nov, 2nd, received. This I have read with the utmost of interest and I shall try to answer same as far as it is possible and as far as I am able to do, but first let me prelude it with the Words of of the Manifestation of GOD, Baha'o'llah:

"O Son of Spirit! The first counsel is: Possess a good, a pure, and enlightened heart, that thou mayest possess a Kingdom eternal, immortal, andient, and without end."

O Son of Spirit! Justice is loved above all. Neglect it not, if thou desirest Me. By it thou wilt be strengthened to perceive things with thine own eyes and not by the eyes of men, to know them by thine own knowledge and not by the knowledge of any in worl. Meditate on this- how thou oughtest to be. Justice is of My Bounty to thee and of My Providence over thee; therefore, keep it ever before thy sight."

"O Son of Perception! Look thou to My Face, and turn from all save Me, for My Authority is eternal and shall last forever, My Kingdom is lasting and shall not be overthrown. If thou seekest another than Me, yea, if thou searchest the universe forevermore, yet shall thy search be in vain."

The general command given by the Manifestation of to-day is this: "Do not antagonize or denounce any religion," see that thou destroy not, but rather build up on what good there is in every person." To this we Bahais try to live up, knowing "That GOD is to every human being as great as the individuals mental capacity permits one to see Him."

Religious liberty was granted with the expulsion of the Shah a few years ago. This was the reason why previous to that the Cause of Bahaism counted their Marthyrts by the Thousands; even as yet it is mostly in the form that

such is the case, while in reality the persecution by the mohamedan fanatics may take place any time. Let me as proof of this quote you a letter from a Eneyeth Khanum, dated Teheran, Persia June 9-1909:

".....About ten years ago, one of the relatives of the Bab became a merchant in Teheran. One day he went walking in the avenue and suddenly he was run over by a mounted soldier and was immediately killed. The friends took the body into this cemetery, near the tombs of the Martyrs. As he left money but no children, the believers built a simple building over his grave, which they visited from time to time. After a while the people came to know this and the Mullahs instigated a furious mob and ordered them to go and destroy these tombs..... About five thousand of these fanatics gathered with ax and clubs in their hands, heading toward the cemetery they destroyed the tombs, reviled the Bahais and filled the air with their curses and derision. All the believers who lived in the vicinity dared not leave their houses for three days... The Mullahs ordered that the graves be opened, the bodies burned and the houses of the believers pillaged."

The Spirit of Christ, which is the Word existing from the Beginning, which always was, is and ever shall be, GOD has again manifested on earth according to the terminology and clear statements of not only the New Testament and the Jewish Holy Book, but from the Holy Books of all other World-religions as well I shall not go into details and quote any of the many passages from the Bible except one in Isaiah 9-6 and ask you who is The Counsellor, The mighty GOD, The everlasting Father, The prince of Peace? It cannot have reference to Jesus, as He did not lay claim to be the prince of Peace. This statement of Him is fully proven by His own words and by the fact that there never was any peace; or does any ever remember a time when peace reigned on earth?

Now right here I wish most emphatically to state, that the Bahais do not belittle Jesus, - on the contrary, - we exalt Him and hold Him up before

the Jews, Mohamedans, &c, so that they in great numbers accept Him. But, as Abdul-Baha says: "Still the Christians are not satisfied with us." Jesus also in His Parables points to the time and tells His followers to be on the watch for the coming of the great Day. He tells of the Lord of the Vinyard, the Spirit of Truth, the King of Glory, &c, Who is He that would shine as the lightening from the East unto the West? Who is the King and the Kings Son mentioned in the 72nd Ps? They who is to establish justice and toleration on Earth?

The Bahais does not teach that the Great Manifestation is any greather than Christ. But, as I said in the begining, GOD is as great to the individual as he is able to perceive Him, or understand Him. In the time of Moses it was an eye for an eye and a toth for a toth. This was because people then had not more capacity to understand. Jesus brought the teaching of love and toleration, but yet did He not say that He had much to tell the people which they were not able to comprehend, not able to carry? Here He gave us the blessed promice of the Spirit of Truth, that was to tell us all and open the understanding so the humanity might comprehend. It will not be right to tell that this "Spirit of Truth" was the Holy Ghost poured over the Diciples on the Day of Pentecost, because up to the present time strife and wrangling has been plentiful in the Christian Church. Yes even in the earliest time of the Apstles division took place amongst them.

The Bahais does teach the Oneness and Singleness of GOD; and as Jesus Christ and the Father were one, so He in that respect was not greather than the Father. But- as in a well organized house the father must have predominence before the son, so in relation between Christ and the Father. It is in the Station of Sonship. Therefore Jesus often said that the Father was greather than Him. There ought not to be any misunderstanding between us on that point, it is harder to explain than to undestand. Jesus brought His teaching to the Jews only, and they only did oppose Him. Baha'o'llah brought His teaching to the whole world, and the whole world oppsed Him

"He came to His own, but His own received Him Not" . That the Apostles turned to the Heathens, when the Jews rejected them does not need further explanation. As Baha'o'llah is the fulfilment of all Scriptures of all nations, as He is the One whom all nations look to as the Promised One, why should we, the Christian Nations, who has more light from the Prophets of the Old and New Testaments, not accept Him? He says:

"O Concourse of Christians, are ye hidden from Myself because of My Name? What maketh ye to doubt? Ye have called on your Lord, the Self-Dependent, night and day and when He hath come from the Heaven of Pre-Existence, in His Greatest Glory, ye have not approached Him, and were of the Heedless. Then consider those who turned away from the Spirit (Christ) when He came to them with manifest power. How many of the Pharisees were abiding in the Temples in His Name, and were entreating because of His separation! But when the Gate of Union was opened, the Light shone forth from the Day-Spring of Beauty, they disbelieved in GOD, The Exalted and The Great, and did not attain to His Visitation- after having been promised thereunto in the Book of Isaiah, as well as in the Books of the Prophets and the Apostles. No one of them approached the Day-Spring of Favor, except those who were of no account among the people, but in whose names all the lords of evident honor boast at the present day. Remember the most learned Doctors of His country in His age condemned Him to be murdered, whilst one who was a catcher of fishes believed in Him. Be astonished thereat, and be of those who remember! Likewise look at this time. How many monks were abiding in churches and were calling for the Spirit, and when He came in truth, they approached Him not, and were of those who are afar. Blessed is whosoever abandoned them, and approached the Aim of all that is in the heavens and earth. They read the Gospel, and confess not in the in The Glorious Lord, and after coming in His Holy, and Mighty

and Beautiful Kingdom. Say: Verily We have come unto you, and have endured the abomination of the world because of your salvation! Do ye flee from Him who hath redeemed His Soul for your lives? Fear GOD, Oh Concourse of the Spirit, and follow not all learned men who are afar. Do ye suppose that He hath desired His Soul, after being at every instant, under the swords of the enemy? or that He desired the world, after being imprisoned in the most ruined of cities? Then judge thereupon, and follow not the oppressors. Open the doors of your mind, verily the Spirit standeth behind them. What maket ye to keep afar from Him who hath desired to bring ye nigh to the Shining Abode? Say: Verily We have opened unto you the Gates of the Kingdom; are ye closing the doors of your houses before My Face? Verily this is naught but a great error. Say: Verily He hath come from the Heaven as He came the first time; beware lest ye contradict that which He saith, as the nations before you contradicted that which He said. . Likewise I made known to you the Truth, if you are of those who know.

Surely the River Jordan hath joined with the Great Sea, and the Son in the Holy valley calleth 'Iabeik, I am ready;' O my GOD I am ready;' and the Mount circles around the House, and the Tree called, 'surely the Desired One hath come in His Exalted Glory.' Say: Surely the Father hath come, and hath fulfilled that whereunto you were promised in the Kingdom of GOD. This is the Word of the Son veiled when He said to those around Him, that at that time they could not bear it; but when the stated time was ended, and the hour arived, the Word shone forth from the Horizon of The Will. Bevare O Concourse of the Son, cast it not behind ye, but hold thereunto. It is better for you than all that which is before ye! Verily He is near to the Charitable."

Yes the Bahai do exalt Christ. I could quote you from writings of Eminent Persian writer that so is the case, but I am afraid that it may be too much and take up too much of your time .

You have been grossly misinformed regarding the Bahai Movement in Persia. The Bahais in Teheran controls the principal school, the school of Tarbiat; this was founded some fifteen years ago. There is also a school for girls, founded and maintained by the Bahais; let me again quote you from the letter of Enezeh Khanum: "In regards to our own affairs, we have organized a Bahai womans club and we meet once a week to discuss economic and social problems (As much as women do in this country). In this district we have a school for boys and girls for the past several years. Now we are trying to re-organize the girls school, put it on modern basis and teach the same lessons as the boys receive in the Tarbiat school. We have meetings once a week at which we discuss the affairs of the girls school and their improvements." Who dare say that this is not steps in advancement? Does this look like fruitless trees? There is a hospital in Teheran controlled by the Bahais. A Dr. Susan I Moody; Adress: 10 Ave, Aladauleh, Bala Khomeh, Teheran, Persia, who will be most glad to give all information regarding this. There is a school in Hamadan, Persia that used to belong to the Misionaries, but on account of lack of pupils is was sold to the Bahais, who now conducts it most sucessfully. Here in Pittsburgh is a young man going to the Carnegie Technical School. He is born in Teheran Persia of Armenian parents. He told me that ~~that~~ a short distant by Trolley from the city a colony of Bahais mostly Jews have founded a village, planted gardens and cultivate the soil in the most sceintific manners. They soon became known for their industries, peacefulness and trustworthyness and have heautyfied the spot so that the better class of people from Teheran was glad to be able to squat and build a home in their neighborhood. This can be verified by writing to Mr. Leon Boghosian, care of Carnegie Tech. Pittsburgh Pa.

Abdul-Baha has repeatedly claimed that He was nothing but the servant of GOD. When asked if people should pray to Him, He would hold up His hands and exclaim "No, not to Me, -pray to GOD." I have not yet heard of a single instant that any ever have prayed to Him. I suppose that the American woman you refer to from the "Literary Digest" was very sincere, and why should she not ^{then} feel the impression from a holy soul like Abdu-Baha. I do believe the sincere Catholics who bow before the Pope and kiss his feet do believe and feel about as this woman did. No Abdul-Baha would not speak about these things any more than the Pope or any Potentate would.

No, the Bahais do not belittle Christ Jesus; but say, is there not quite a difference between Christians of to-day and the teaching of Jesus? He said: when one smite thee on the left cheek, turn to him the right also." I remember His injunction about a man offering or about to offer in the Temple, when he suddenly remembers that his brother has something against him, how he left his offer on the Alter, went away to settle the dispute with his brother, and then returned to offer his offering.. This is true Bahaism. Does the Christians of today follow it?. Here are two Armies standing against each other; they have their Chaplans that offeres prayer before the battle, perhaps the soldiers join in the singing. But what do they pray for? To be able to kill as many of their opponents as possible- conquer them- slay them all like the Chinese or Italians do. The opposing forces also have their Chaplans, that perhaps offer the same prayers. Will GOD listen to any of them? Is this Christianity?

The Bab and Baha'o'llah were at variance, you claime. They were not. The Bab was marthyred nineteen years before Baha'o'llah declared Himself, but before this He admonished His followers to turn to Him whom GOD should manifest. The majority followed this injunction, but some followed the "Judas" of that time. Where there is light there must be shadow also.

The Bahais do not claime that Judaism, Mohamedanism, Hinduism &c is the same thing- far from that. But as one light is greather than another, one star shines more briliant than another, so with regards to this. Regarding the Mohamedan polygamy , it certainly is not in our way of thinking; but one thing is certain: GOD has been with them! Look at the multitudes who confess GOD through Mohamed, look at the work that have been ackomplished by the Mohamedans; Science and art have been the western worlds heritage through them. What did they not do for Spain in the seven centuries they held sway there? Form the time they landet in Gibraltar on the 16 of July 711 to the day that they were driven out by the half idiotic King Philip 111, Spain was in a state of briliancy as no other country , when all of Europe was in darkness and its people was a little better than savages. Who will deny the influence of the Spirit of GOD over a nation. Was there ever a war between Mohamedans or between Hindus of the same faith? Was there not ever war between the Christians. Look at the mohamedan influence over the wild arabs that the civilized, and to what we have inherited by them. Even though their Faith is of a younger origin than the chriatian, they to-day are by far more numerous then than the lather. I dare not singlehandet judgen them for their polygamy as long as this and far more condemnable acts flurishes among the more civilized nations.

The Bahai Faith is very prosperous in the East as well as in the West. In Persia I am told that one thiid of the population athere to the Bahai Fait. It will be well to follow the example of the old man who said that if this teaching was of GOD it would be useless to fight it, but if it was not of GOD it would die by it self.

If I have uttered anything that would antagonize you I pray to be forgiven; men in shortsighted but GOD's Will only shall pravail.

Yours for Love and Truth.

506 Duquesne Ave
Edgewood Park
Pittsburgh Pa.

A. M. Dahl

M.

Oct. 13th, 1911.

Mr. A. M. Dahl,
506 Duquesne Ave., Edgwood Park,
Pittsburgh, Pa.

Dear Sir:-

In Dr. Brown's absence from the office making a Synodical tour in the West, I beg to acknowledge the receipt of your letter of the 10th instant together with enclosed leaflet.

Sincerely yours,

Nov. 2nd, 1911.

Mr. A.M. Dahl,

506 Duquesne Avenue,

Edgewood Park, Pittsburgh, Pa.

Dear Sir:-

Dr. Brown has handed me for answer your letter of October 10th, with reference to Behaism. We have watched this movement from its beginning, our missionaries having gone to Persia before Babism arose. We have tried to keep in touch with the changing phases of the movement and our missionaries are in constant contact with it at first hand. I have read a good deal of the Behai literature and have known some of the Behai leaders and tried to learn what I could of the movement on a visit to Persia some years ago. At that time, however, and, indeed, even to-day it is not always easy to know who are Behais in Persia. Many who in secret proclaim themselves Behais, adhere outwardly to institutions and ideas with which both the Bab and Beha were at variance.

Our chief difficulty with Behaism is its repudiation of the New Testament view of Christian and its actual supersession of Christianity. It would be easy to quote from Behai publications the proof of this. Some of the Behai writings in Persia specifically declare "Beha is Christ returned again"- "Christ returns to you as Beha," and the general doctrine, as set forth even in one of the leaflets you enclosed, is to the effect that Beha is the last and greatest manifestation of God, who comes with superior claims to those of Christ, as the Father is greater than the Son. It would be easy to multiply evidences of the anti-Christian claim of Behaism as embodying a mission greater than Christ's and centering in a person greater than Christ. Such a doctrine we utterly repudiate.

Also the fruits of Behaism are not what you have been led to suppose.

The traveller in Persia has no difficulty in distinguishing Christians from

Mr. Dahl - 2.

Mohammedans by both moral and spiritual evidences, but, for the most part, he cannot distinguish at all Behais from Moslems. Behaism has produced neither unity nor peace nor prosperity nor mutual confidence in Persia. There are many Christian hospitals there for the care of the sick. There is not one Behai hospital. It has produced no institutions for the care of the blind, the leper, the insane, no orphanages, no institutions for the aged. Compared with Christianity, Behaism is a dead and fruitless tree.

Even according to the teaching of Behaism itself Abbas Effendi is not the revelation of God which Beha was. Beha himself declared "Whosoever lays claim to a matter that is a mission ere 1000 full years have past, verily he is a lying impostor." Nevertheless Behais have given to Abbas Effendi a worship which no man could accept. One of our old missionaries, Dr. Henry H. Jessup of Syria, who is now dead, went to visit Abbas Effendi some ten years ago. After Abbas had told him that he himself accepted Christ as His Saviour (although I have not found Abbas Effendi saying this in any of his published statements to-day) Dr. Jessup says he drew a little nearer to him and said: "My dear friend, I am more than sixty-eight years of age, and you are almost as old, and soon we shall stand together before the judgment seat of Christ. Now I want to ask you a very plain question. I have seen in an American paper (the "Literary Digest"), a statement that an American woman, evidently of sincere character, had stated that she came to Haifa and visited you, and that when she entered your room she felt that she was in the very presence of the Son of God, the Christ, and that she held out her arms, crying, 'My Lord, my Lord,' and rushed to you, kneeling at your blessed feet, sobbing like a child! Now, I could not believe this, and thought it a newspaper invention. I wish to ask you whether this is true. Can it be right for the creature to accept the worship due only to the Creator?"

He smiled and seemed somewhat disturbed, and said, "What is this sudden change of subject? Where were we? - discoursing on the high themes of the

Mr. Dahl - 3/

Trinity and redemption and divine mysteries, and now you suddenly open an entirely different subject. This is entirely different; let us keep to theological themes." This is not an attitude which we, as Christians, can approve.

The idea that the religious unification of mankind is to be accomplished by overlooking all moral and intellectual distinctions, by tolerating Mohammedan polygamy, Hindu pantheism and Chinese agnosticism and New Testament Christianity as all essentially the same thing, is both intellectually and morally suicidal. The fundamental principle of life is not fellowship, but truth, and fellowship only as it is in and with the truth. There is a great deal more which can be said and which should be said and considered by those who are under the delusion that Behaism is either a true religion or a possible philosophy. I would suggest your reading a brief article on the subject in "The Missionary Review of the World" for October by the Rev. W. A. Shedd, D.D., of Urumia, Persia, whose contact with Behaism has been at first hand.

Very truly yours,

Nov. 2nd, 1911.

Mr. A.M. Dahl,

506 Duquesne Avenue,

Edgewood Park, Pittsburgh, Pa.

Dear Sir:-

Dr. Brown has handed me for answer your letter of October 10th, with reference to Behaism. We have watched this movement from its beginning, our missionaries having gone to Persia before Babism arose. We have tried to keep in touch with the changing phases of the movement and our missionaries are in constant contact with it at first hand. I have read a good deal of the Behai literature and have known some of the Behai leaders and tried to learn what I could of the movement on a visit to Persia some years ago. At that time, however, and, indeed, even to-day it is not always easy to know who are Behais in Persia. Many who in secret proclaim themselves Behais, adhere outwardly to institutions and ideas with which both the Bab and Beha were at variance.

Our chief difficulty with Behaism is its repudiation of the New Testament view of Christ and its actual supersession of Christianity. It would be easy to quote from Behai publications the proof of this. Some of the Behai writings in Persia specifically declare "Beha is Christ returned again"—"Christ returns to you as Beha," and the general doctrine, as set forth even in one of the leaflets you enclosed, is to the effect that Beha is the last and greatest manifestation of God, who comes with superior claims to those of Christ, as the Father is greater than the Son. It would be easy to multiply evidences of the anti-Christian claim of Behaism as embodying a mission greater than Christ's and centering in a person greater than Christ. Such a doctrine we utterly repudiate.

Also the fruits of Behaism are not what you have been led to suppose. The traveller in Persia has no difficulty in distinguishing Christians from

Mr. Nahl - 2.

Mohammedans by both moral and spiritual evidences, but, for the most part, he cannot distinguish at all Behais from Mo-lems. Behaism has produced neither unity nor peace nor prosperity nor mutual confidence in Persia. There are many Christian hospitals there for the care of the sick. There is not one Behai hospital. It has produced no institutions for the care of the blind, the leper, the insane, no orphanages, no institutions for the aged. Compared with Christianity, Behaism is a dead and fruitless tree.

Even according to the teaching of Behaism itself Abbas Effendi is not the revelation of God which Beha was. Beha himself declared "Whosoever lays claim to a matter that is a mission ere 1000 full years have past, verily he is a lying impostor." Nevertheless Behais have given to Abbas Effendi a worship which no man could accept. One of our old missionaries, Dr. Henry H. Jessup of Syria, who is now dead, went to visit Abbas Effendi some ten years ago. After Abbas had told him that he himself accepted Christ as His Saviour (although I have not found Abbas Effendi saying this in any of his published statements to-day) Dr. Jessup says he drew a little near ^{er} to him and said: "My dear friend, I am more than sixty-eight years of age, and you are almost as old, and soon we shall stand together before the judgment seat of Christ. Now I want to ask you a very plain question. I have seen in an American paper (the "Literary Digest"), a statement that an American woman, evidently of sincere character, had stated that she came to Haifa and visited you, and that when she entered your room she felt that she was in the very presence of the Son of God, the Christ, and that she held out her arms, crying, 'My Lord, my Lord,' and rushed to you, kneeling at your blessed feet, sobbing like a child! Now, I could not believe this, and thought it a newspaper invention. I wish to ask you whether this is true. Can it be right for the creature to accept the worship due only to the Creator?"

He smiled and seemed somewhat disturbed, and said, "What is this sudden change of subject? Where were we? - discoursing on the high themes of the

Mr. Dahl - 3/

Trinity and redemption and divine mysteries, and now you suddenly open an entirely different subject. This is entirely different; let us keep to theological themes." This is not an attitude which we, as Christians, can approve.

The idea that the religious unification of mankind is to be accomplished by overlooking all moral and intellectual distinctions, by tolerating Mohammedan polygamy, Hindu pantheism and Chinese agnosticism and New Testament Christianity as all essentially the same thing, is both intellectually and morally suicidal. The fundamental principle of life is not fellowship, but truth, and fellowship only as it is in and with the truth. There is a great deal more which can be said and which should be said and considered by those who are under the delusion that Behaism is either a true religion or a possible philosophy. I would suggest your reading a brief article on the subject in "The Missionary Review of the World" for October by the Rev. W. A. Shedd, D.D., of Urumia, Persia, whose contact with Behaism has been at first hand.

Very truly yours,

Nov. 2nd, 1911.

Mr. A.K. Dahl,

506 Duquesne Avenue,

Edgewood Park, Pittsburgh, Pa.

Dear Sir:-

Dr. Brown has handed me for answer your letter of October 10th, with reference to Behaism. We have watched this movement from its beginning, our missionaries having gone to Persia before Babism arose. We have tried to keep in touch with the changing phases of the movement and our missionaries are in constant contact with it at first hand. I have read a good deal of the Behai literature and have known some of the Behai leaders and tried to learn what I could of the movement on a visit to Persia some years ago. At that time, however, and, indeed, even to-day it is not always easy to know who are Behais in Persia. Many who in secret proclaim themselves Behais, adhere outwardly to institutions and ideas with which both the Bab and Beha were at variance.

Our chief difficulty with Behaism is its repudiation of the New Testament view of Christ and its actual supersession of Christianity. It would be easy to quote from Behai publications the proof of this. Some of the Behai writings in Persia specifically declare "Beha is Christ returned again"- "Christ returns to you as Beha," and the general doctrine, as set forth even in one of the leaflets you enclosed, is to the effect that Beha is the last and greatest manifestation of God, who comes with superior claims to those of Christ, as the Father is greater than the Son. It would be easy to multiply evidences of the anti-Christian claim of Behaism as embodying a mission greater than Christ's and centering in a person greater than Christ. Such a doctrine we utterly repudiate.

Also the fruits of Behaism are not what you have been led to suppose. The traveller in Persia has no difficulty in distinguishing Christians from

Mr. Bahl - 2.

Mohammedans by both moral and spiritual evidences, but, for the most part, he cannot distinguish at all Bahais from Morlems. Bahaim has produced neither unity nor peace nor prosperity nor mutual confidence in Persia. There are many Christian hospitals there for the care of the sick. There is not one Bahai hospital. It has produced no institutions for the care of the blind, the leper, the insane, no orphanages, no institutions for the aged. Compared with Christianity, Bahaim is a dead and fruitless tree.

Even according to the teaching of Bahaim itself Abbas Effendi is not the revelation of God which Beha was. Beha himself declared "Whosoever lays claim to a matter that is a mission ere 1000 full years have past, verily he is a lying impostor." Nevertheless Bahais have given to Abbas Effendi a worship which no man could accept. One of our old missionaries, Dr. Henry B. Jessup of Syria, who is now dead, went to visit Abbas Effendi some ten years ago. After Abbas had told him that he himself accepted Christ as His Saviour (although I have not found Abbas Effendi saying this in any of his published statements to-day) Dr. Jessup says he drew a little near ^{or} to him and said: "My dear friend, I am more than sixty-eight years of age, and you are almost as old, and soon we shall stand together before the judgment seat of Christ. Now I want to ask you a very plain question. I have seen in an American paper (the "Literary Digest"), a statement that an American woman, evidently of sincere character, had stated that she came to Haifa and visited you, and that when she entered your room she felt that she was in the very presence of the Son of God, the Christ, and that she held out her arms, crying, 'My Lord, my Lord,' and rushed to you, kneeling at your blessed feet, sobbing like a child! Now, I could not believe this, and thought it a newspaper invention. I wish to ask you whether this is true. Can it be right for the creature to accept the worship due only to the Creator?"

He smiled and seemed somewhat disturbed, and said, "That is this sudden change of subject? Where were we? - discoursing on the high themes of the

Mr. Pahl - 3/

Trinity and redemption and divine mysteries, and now you suddenly open an entirely different subject. This is entirely different; let us keep to theological themes." This is not an attitude which we, as Christians, can approve.

The idea that the religious unification of mankind is to be accomplished by overlooking all moral and intellectual distinctions, by tolerating Mohammedan polygamy, Hindu pantheism and Chinese agnosticism and New Testament Christianity as all essentially the same thing, is both intellectually and morally suicidal. The fundamental principle of life is not fellowship, but truth, and fellowship only as it is in and with the truth. There is a great deal more which can be said and which should be said and considered by those who are under the delusion that Behaism is either a true religion or a possible philosophy. I would suggest your reading a brief article on the subject in "The Missionary Review of the World" for October by the Rev. W. A. Shedd, D.D., of Urumia, Persia, whose contact with Behaism has been at first hand.

Very truly yours,

Nov. 2nd, 1911.

Mr. A.M. Fahl,

506 Duquesne Avenue,

Edgewood Park, Pittsburgh, Pa.

Dear Sir:-

Dr. Brown has handed me for answer your letter of October 10th, with reference to Behaism. We have watched this movement from its beginning, our missionaries having gone to Persia before Babism arose. We have tried to keep in touch with the changing phases of the movement and our missionaries are in constant contact with it at first hand. I have read a good deal of the Behai literature and have known some of the Behai leaders and tried to learn what I could of the movement on a visit to Persia some years ago. At that time, however, and, indeed, even to-day it is not always easy to know who are Behais in Persia. Many who in secret proclaim themselves Behais, adhere outwardly to institutions and ideas with which both the Bab and Beha were at variance.

Our chief difficulty with Behaism is its repudiation of the New Testament view of Christian and its actual supersession of Christianity. It would be easy to quote from Behai publications the proof of this. Some of the Behai writings in Persia specifically declare "Beha is Christ returned again"- "Christ returns to you as Beha," and the general doctrine, as set forth even in one of the leaflets you enclosed, is to the effect that Beha is the last and greatest manifestation of God, who comes with superior claims to those of Christ, as the Father is greater than the Son. It would be easy to multiply evidences of the anti-Christian claim of Behaism as embodying a mission greater than Christ's and centering in a person greater than Christ. Such a doctrine we utterly repudiate.

Also the fruits of Behaism are not what you have been led to suppose. The traveller in Persia has no difficulty in distinguishing Christians from

Mr. Dahl - 2.

Mohammedans by both moral and spiritual evidences, but, for the most part, he cannot distinguish at all Behais from Moslems. Behaism has produced neither unity nor peace nor prosperity nor mutual confidence in Persia. There are many Christian hospitals there for the care of the sick. There is not one Behai hospital. It has produced no institutions for the care of the blind, the leper, the insane, no orphanages, no institutions for the aged. Compared with Christianity, Behaism is a dead and fruitless tree.

Even according to the teaching of Behaism itself Abbas Effendi is not the revelation of God which Beha was. Beha himself declared "Whosoever lays claim to a matter that is a mission ere 1000 full years have past, verily he is a lying impostor." Nevertheless Behais have given to Abbas Effendi a worship which no man could accept. One of our old missionaries, Dr. Henry H. Jessup of Syria, who is now dead, went to visit Abbas Effendi some ten years ago. After Abbas had told him that he himself accepted Christ as His Saviour (although I have not found Abbas Effendi saying this in any of his published statements to-day) Dr. Jessup says he drew a little ^{er} near to him and said: "My dear friend, I am more than sixty-eight years of age, and you are almost as old, and soon we shall stand together before the judgment seat of Christ. Now I want to ask you a very plain question. I have seen in an American paper (the "Literary Digest"), a statement that an American woman, evidently of sincere character, had stated that she came to Haifa and visited you, and that when she entered your room she felt that she was in the very presence of the Son of God, the Christ, and that she held out her arms, crying, 'My Lord, my Lord,' and rushed to you, kneeling at your blessed feet, sobbing like a child! Now, I could not believe this, and thought it a newspaper invention. I wish to ask you whether this is true. Can it be right for the creature to accept the worship due only to the Creator?"

He smiled and seemed somewhat disturbed, and said, "That is this sudden change of subject? Where were we? - discoursing on the high themes of the

Mr. Dahl - 3/

Trinity and redemption and divine mysteries, and now you suddenly open an entirely different subject. This is entirely different; let us keep to theological themes." This is not an attitude which we, as Christians, can approve.

The idea that the religious unification of mankind is to be accomplished by overlooking all moral and intellectual distinctions, by tolerating Mohammedan polygamy, Hindu pantheism and Chinese agnosticism and New Testament Christianity as all essentially the same thing, is both intellectually and morally suicidal. The fundamental principle of life is not fellowship, but truth, and fellowship only as it is in and with the truth. There is a great deal more which can be said and which should be said and considered by those who are under the delusion that Behaism is either a true religion or a possible philosophy. I would suggest your reading a brief article on the subject in "The Missionary Review of the World" for October by the Rev. W. A. Shedd, D.D., of Urumia, Persia, whose contact with Behaism has been at first hand.

Very truly yours,

BAHAISM.

To the Editor of the "British Weekly."

Dear Sir,--

The wide publicity and favorable introduction given last summer in London to Abdul Baha and the religion of Bahaism leads me to ask the privilege for a word in your columns. If Bahaism is presented to the public on its own merits as a new effort to meet the spiritual needs of man, the Christian missionary is the last man to object to its having a sympathetic hearing; but if it is presented as an equivalent of Christianity, or even as an approach to Christianity, it is time to ~~xx~~ protest. It claims to be the unification of all religious belief, and to offer to this age the form of religion most needed. This it claims to do by abolishing all ritual and all dogma. But the fact is that it presents both ritual and dogma of its own, as may be easily seen by reading a scientific account of it (e.g. the articles on Babi in the Encyclopedia Britannica and in Hastings' Encyclopedia of Religion and Ethics.)

Not only in its origin is it Mohammedan, but also in its acceptance of Mohammed as one of the Great Prophets. Indeed it goes beyond the Koran in declaring that Mohammed was sinless, and was a manifestation of God. No honour is given by it to Christ which is not given to Mohammed and to Baha Ullah, and it regards Christianity as a superseded revelation. It removes God farther from human life than does Mohammedanism, knows nothing of an immanent Spirit, and denies the need of any salvation other than enlightenment. The doubtless charming personality of Abdul Baha, the many Christian ideals accepted by Bahaism, and the possible services it may render (not has rendered) in the Orient are not called in question; but it comes to the West not in order to learn, but to offer the leadership of another in the place of Jesus Christ.

I remain,

Yours very truly,

W. A. Shedd,
Of the American Presbyterian Mission,
Urumia, Persia.

Atlantic Ocean,
November 24th, 1911.

BAHAISM.

To the Editor of the "British Weekly."

Dear Sir,—

The wide publicity and favorable introduction given last summer in London to Abdul Baha and the religion of Bahaism leads me to ask the privilege for a word in your columns. If Bahaism is presented to the public on its own merits as a new effort to meet the spiritual needs of man, the Christian missionary is the last man to object to its having a sympathetic hearing; but if it is presented as an equivalent of Christianity, or even as an approach to Christianity, it is time to ~~xx~~ protest. It claims to be the unification of all religious belief, and to offer to this age the form of religion most needed. This it claims to do by abolishing all ritual and all dogma. But the fact is that it presents both ritual and dogma of its own, as may be easily seen by reading a scientific account of it (e.g. the articles on Babi in the Encyclopedia Britannica and in Hastings' Encyclopedia of Religion and Ethics.)

Not only in its origin is it Mohammedan, but also in its acceptance of Mohammed as one of the Great Prophets. Indeed it goes beyond the Koran in declaring that Mohammed was sinless, and was a manifestation of God. No honour is given by it to Christ which is not given to Mohammed and to Baha Ullah, and it regards Christianity as a superseded revelation. It removes God farther from human life than does Mohammedanism, knows nothing of an immanent Spirit, and denies the need of any salvation other than enlightenment. The doubtless charming personality of Abdul Baha, the many Christian ideals accepted by Bahaism, and the possible services it may render (not has rendered) in the Orient are not called in question; but it comes to the West not in order to learn, but to offer the leadership of another in the place of Jesus Christ.

I remain,

Yours very truly,

W. A. Shedd,

Of the American Presbyterian Mission,
Urumia, Persia.

Atlantic Ocean,

November 24th, 1911.

BAHAISM.

To the Editor of the "British Weekly."

Dear Sir,--

The wide publicity and favorable introduction given last summer in London to Abdul Baha and the religion of Bahaism leads me to ask the privilege for a word in your columns. If Bahaism is presented to the public on its own merits as a new effort to meet the spiritual needs of man, the Christian missionary is the last man to object to its having a sympathetic hearing; but if it is presented as an equivalent of Christianity, or even as an approach to Christianity, it is time to ~~re~~ protest. It claims to be the unification of all religious belief, and to offer to this age the form of religion most needed. This it claims to do by abolishing all ritual and all dogma. But the fact is that it presents both ritual and dogma of its own, as may be easily seen by reading a scientific account of it (e.g. the articles on Babi in the Encyclopedia Britannica and in Hastings' Encyclopedia of Religion and Ethics.)

Not only in its origin is it Mohammedan, but also in its acceptance of Mohammed as one of the Great Prophets. Indeed it goes beyond the Koran in declaring that Mohammed was sinless, and was a manifestation of God. No honour is given by it to Christ which is not given to Mohammed and to Baha Ullah, and it regards Christianity as a superseded revelation. It removes God farther from human life than does Mohammedanism, knows nothing of an immanent Spirit, and denies the need of any salvation other than enlightenment. The doubtless charming personality of Abdul Baha, the many Christian ideals accepted by Bahaism, and the possible services it may render (not has rendered) in the Orient are not called in question; but it comes to the West not in order to learn, but to offer the leadership of another in the place of Jesus Christ.

I remain,

Yours very truly,

W. A. Shedd,

Of the American Presbyterian Mission,
Urumia, Persia.

Atlantic Ocean,

November 24th, 1911.

THE BABEES.

LETTER FROM PERSIA.

One Symmer morning last year, at Lake Hopatcong, N. J., one of the children returned to the cottage exclaiming, "O Papa, there is a man here who wants to see you, he has a religion from Persia." I accordingly went over to the man's place of business, and found a German, who actually professed to be a Babeer. His knowledge of the Persian religion was not extensive, but his enthusiasm was abundant, and he declared that though the religion was so new, they already had thirty million followers! Last Winter while in Kazvin, the Babees received a letter from the United States, telling of the success of their missionary operations in America! at which they rejoiced greatly.

Last week one of this sect requested permission to call and talk with us on their religion. We sent around for him to come and see us, thinking to get acquainted, and make an appointment for the discussion. Therefore a young man came and from 5 until 10 o'clock P. M. talked a stream of parables and figurative illustrations in exposition of their religion. It takes in all the "124,000 prophets", accepts equally the sacred books of the Jews, Christians, Moslems and the BABEER. When properly understood they all agree. The Sun sets and it rises again. It is the same Sun - Moses set a Christ rose - Christ set and Mohammedan rose - Mohammedan set and the BABEER rose. They are all one, though they appear in a different garb. The rose bush goes to sleep in the Autumn; we gather the rose leaves, and preserve somewhat of their fragrance; but in the Spring the bush revives and we have a fresh rose. When we fail to see that it is the same rose, it is because we do not understand aright. On one occasion a Babeer opened his discussion with the question; "Who understood the Old Testament better, the Jews, or the Christians! To which I replied the Christians,

for we understand the spiritual meaning of the O. T. The next question was: Who then understand the New Testament better, the Christians or the Moslems. He was quite put out because I would by no means admit that, by parity of reason, the Moslems, because of their later book had the advantage of us.

The young man, only an artisan, (maker of glazed tiles), was so full of talk, that we could hardly get a chance to say anything. We however insisted that in the later book there was an absolute contradiction of the death of Jesus, which is one of the central doctrines of Christianity, but he would not admit that there was such a verse in the Koran. He said he was only an ordinary workman, and requested permission to bring one of their leaders to see us and talk with us, so we set a time.,

On the day appointed the young man and the leader came, but more than an hour late, for which they apologized. This shortened the time for the allotted conference, and it was mutually agreed that each side should have half the time. We had thought out a line of discussion. They usually begin with a series of examples to show that the language of Scripture is figurative, and thus to firmly establish a foundation upon which to base their free use of this means to explain away anything that seems to be against their views. They commonly claim that it takes a whole series of meetings to show the correctness of their faith.

On this occasion, we asked their leader to kindly explain to us their interpretation of certain passages relating to the second coming of Christ, which according to their position must have been fulfilled by the coming of Mohammed e. g. I Thes. IV. 14-17. He forthwith launched out in a long talk to show how the Jews understood their

Old Testament. Once or twice we tried to call him back to the point before us, but he only approached it near enough to say that clouds, according to figurative usage, mean darkness and obscurity. Finding it impossible to bring him to a definite and concise statement of their interpretation of this one first passage proposed, we gave up the attempt, and let him run on his own way for half an hour. Then we asked him to please state briefly what benefits and blessings his religion offers over and above what we already enjoy in Christianity and how such benefits and blessings are to be obtained. These questions seemed to take him somewhat by surprise, and after some irrelevant remarks about the Jews, he wanted to know what benefit we had in our religion that the Jews do not have? He did once come near enough to the point to say, that the benefits of their religion can only be understood by those who have accepted it.

His time being up we claimed ours. In reply, we first stated our understanding of several clear prophecies as to the Lord's return, which have not been fulfilled, as far as we can see, by any later prophet. Then from the Scriptures the unique personality and character of Jesus were shown, - especially His divinity and holiness, - not matched by any successor. Next the method of salvation by sacrifice and substitution was shown to be fundamental in both the Old and New Testaments; and that the atonement was fully and finally accomplished by Christ, who repeatedly foretold His crucifixion and death, as well as his resurrection. Then from the Arabic Koran, with a Persian inter-linear translation, the verse about the Jews was read, in which they say "Verily we have slain the Messiah Jesus, the son of Mary, and an Apostle of God" and the Koran adds: "Yet they slew him not and they crucified him not, but he was represented by one in his likeness". Any later revelation that ignores or denies the death of Christ, as an atonement

for human sin, cannot possibly be explained as agreeing with the Christian Scripture, in which this doctrine is central and supreme.

J. L. Potter.

Teheran, Persia.

September, 1901.

261 West 139th St., New York, April 26, 1905.

My dear Mr. Speer:

I have just received your favor of 21st, postmarked 25th, inclosing a little pamphlet on "Lessons from the Welsh Revival", for which I thank you. The chapter from your work "Missions and Modern History" was not inclosed, however, perhaps omitted by mistake.

When you come to know, as you surely will, the reality of Bahaism, and that it is the logical sequence, further extension and grand culmination of the Christ Prophecy and Promise, you will not say you have written "too favorably" of the subject. Naturally in a Mohammedan country The New Revelation is taught from the point of view of their prophet's teachings. All the authentic testimony is to the effect that the Bahais in Persia are already a long ways in advance of The Church there in morality and everything which makes for righteousness!

In the matter of religious following is it merely a question of NUMBERS? Is not this the world history; that many times ONE has been right, and all the rest of the world WRONG, not only on Religion, but respecting science, etc.? You will agree with me that there is now, sixty years after the inauguration of The Bahai and final Revelation of God's Truth, a larger number of devotees, than there was say 200 years following the crucifixion of Jesus Christ, probably a larger number relative to population. Regarding the falsification of history, too, it appears to have been more marked during the second and third centuries, than it is now!

Your remarks on subjectivism, etc., lead me to the belief that you may share the too general and popular idea of KNOWLEDGE. The Bahai teaching as to knowledge is precisely identical with the Christ teaching and Example, and to the effect that all Truth and Knowledge is from God and is directly open to every human being who "Seeks" with a pure, sincere and honest heart. Bahaism contemplates and promulgates God's Truth subjectively, objectively, esoterically, exoterically and in all ways, whether as Manifested through Christ or otherwise and at all times in world creation. It is in the rank and file of professed Christians that we find the fatal misconceptions and limitations, viz., on the great questions of Atonement, Baptism, Trinity, Resurrection, etc., etc. Read these words of Baha'Ullah:

"But O my brother, when a seeker intends to turn the step of search and journeying into the Path of the Knowledge of The King of Pre-Existence, HE MUST FIRST CLEANSE AND PURIFY HIS HEART, which is the place of the appearance and emanation of the splendor of the hidden mysteries of Divinity, from all the gloomy dusts of acquired learnings and from the allusions of satanic appearances; and he must cleanse and refine his breast, which is the throne for the accession and establishment of the love of the Eternal Beloved. . . . He should at all times trust in God, and turn away from the creatures; be severed and detached from the world of dust and united with The Lord of Lords; not preferring his own self before anyone, but cleansing the tablet of the heart from pride and vainglory; attaching the heart to patience and self-restraint, etc."

You speak of error and imperfection in the Bahai expression and "its disregard of historic fact" &c., as you allege, but you are mistaken, as I will gladly undertake to show, if you will kindly specify any and what particular point or points which you think sup-

port your charge or intimation. The sad fact is that human beings are now, as in former Dispensations, prone to weakness, error and sin and that usually the regeneration process is slow, and tintured with many stumblings, invariably bringing to the surface physical, moral and spiritual ills; but there have been notable exceptions to this order of slow growth; viz., the dying thief on the cross in the time of Christ, and Badi the messenger, in the time of Baha'Ullah, where a complete surrender was made and perfect and full attainment of the soul was quickly realized.

Thanks for your kindness respecting the revision of my words in your book. Please let me know when such is likely to be required.

I do not at all like controversy or discord, and seek very earnestly to avoid such, but I feel constrained to stand for my Faith and convictions, being, I trust, sincere and ready, if need be, to make any sacrifice, even of life. I believe you are earnest and sincere according to your convictions and I pray God to bless, guide and direct you at all times. Viewing humanity broadly you and I are not unaware of the conspicuous part UNDUE PREJUDICE plays in life. This I know from personal experience, and it has been a long and tedious struggle overcoming prejudice of a Puritanical ancestry, natural ego, etc., before beginning to arrive at something of a real conception of Christ's ultimatum of attainment! Therefore it is my most earnest desire to humbly serve in The Kingdom of Christ and The Father by helping, if possible, to remove the scales from the eyes of our vast human brotherhood.

The saddest thing I know of is the far-away-condition of our clergy, who claim to be Christ's ministers, and yet do not KNOW HIS VOICE WHEN HE IS NOW CALLING HIS SHEEP TO SEPARATE THEM FROM THE GOATS AT THIS TIME OF JUDGEMENT OF ALL MEN ACCORDING TO THEIR WORKS! One of our most prominent 5th Ave. clergymen has declared in one of his books that "Christianity is the only God made Religion; all the others are man made"! Another New York D. D. has recently declared that "Jesus Christ is the supreme manifestation of God in human history, and I believe the supremest manifestation of God possible in a human life", and he speaks of "other religions"! It will have to be admitted that these gentlemen do not apprehend the Truth; rather, that they are the result of that superficial theological training institution, instead of being the exponents of The Sermon on The Mount! Do they forget the words of Christ (Mar. 10:35-45) & of Paul, Heb. 5:12-14 and I Cor. 9? Being such shining lights of our church these ministers are referred to as object lessons. A proper study of Christ in a prayerful, sincere attitude, with a becoming disregard for the imaginations and inventions of a corrupt early priesthood which our modern church has ignorantly, and probably unwittingly followed, would conclusively teach us:

1. That God is One and Single.

2. " Religion is One and Single, then, now and forever. And that Religion being the Knowledge and Truth of God, man never did, nor could he make it!

3. That Christ's whole Mission, Life, Teaching was for preparing the world for the coming of The Father to establish on earth "The Kingdom prepared for you from the foundation of the world", (Matt. 25:31-4), which He taught us in The Lord's Prayer to pray for! How shall our ministers be converted to Christ?

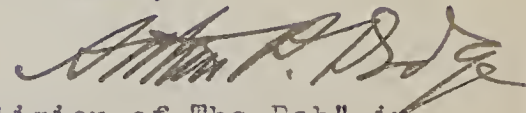
My dear sir; it is high time to look at things as they exist; it is the time to cut aloof from false teachings and misconceptions of inherited ignorance, idolatry and spiritual poverty! We are sheep gone astray; let us come back to The Shepherd and the Fold!

I have been going about among the churches and studying the conditions. Last Sunday I visited no less than five meetings. I am going to tell you the reason for the marked falling away in attendance, and the woeful lack of Spirit, Truth and Love in our churches, but which is already observed among many of the older Bahai believers especially in the Orient, as I know from personal observation, which is in fulfilment of Rev.3:12 and 22:4. It is this: the conspicuous manifestation of spiritual decadence among the preachers and leaders of the church, who, in dispensing stones for the bread of spiritual teachings, are very far from satisfying the universal craving for the Spirit of Truth! We have reached the counterpart or repetition of human condition so deplorably illustrated by the Jews in their failure, because of their excessive ego and vanity of intellectual development, to apprehend the Christ life and Utterance. It is just the same today. It is even worse for us to deny this Manifestation than it was for the Jews to deny that of 1900 years ago, and there is now almost no excuse, while there was some excuse then. The Way to God is through The Christ Spirit, "The Way, The Truth, The Life", by emulating HIS MANNER OF LIVING AND DOING, and not by any process of intellectual achievement, pride and vanity, or mere idolatrous pretense of belief.

Christ declared and The Father of this Dispensation declares that worldly wealth and "learning" are the greatest of stumbling blocks, and in no wise fit us for the Heaven of God's Truth!

Pardon me. I did not intend to write as much. And do not believe me as intending to preach to you and to our beloved professional preachers, however, please read I Cor.1:24-31.

Sincerely yours in His Name,



P. S. Your chapter entitled "The Religion of The Bab" in the form of galley slips has just come by a later mail, and I thank you very much. It should be remembered that The Bab bore the same relation to The Bahai Revelation as John the Baptist bore to The Christ Revelation. I shall read this with interest and just as soon as I can get to it. I hope you will read my MIND article referred to and give me any criticisms or observations which occur to you.

Hastily A. P. D.

261 WEST 139TH STREET, N.Y.

April 20, 1905.

Mr. Robert E. Speer,
Board of Foreign Missions,
156 Fifth Ave., City.

MR. SPEER

My dear sir:

I have received no reply to my letter of March 25th last, but never mind if you do not care to--or cannot--answer my questions therein propounded.

I would like, however, to know if you read and prayerfully, the magnificent "HIDDEN WORDS" in the little book I inclosed, and my article in the magazine I mailed you?

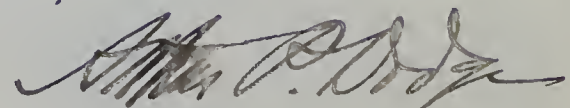
God be praised if you and others would supplicate God to guide and direct and give purity and strength to become divorced from foolish ideas and prejudices invented and imagined by the wicked priest-craft of the dark ages, so largely, unconsciously held to by The Church, and return to the simple, pure and sufficient teachings of Jesus Christ! In thought, conception, and life devotion, since becoming aware of The Bahai Revelation, I have become, I trust, a true Christian, that is, as far as I have attained to as yet IN MY STRIVINGS TO LIVE THE LIFE, ACCORDING TO THE STANDARD ESTABLISHED BY CHRIST! But, I greatly regret to say, I am a poor, miserable sinner, dependent upon the Grace and Mercy of God! I know this is absolutely the truth: it is impossible to be a Christian today without being a Bahai! This is easily proven, but the heart of Christ's true sheep that He said would know His Voice when He came again, need only to hear His Words. "He that is of God heareth God's Words." (John 8:47.) Is not this the great trouble with most of us in our life-long prejudices--"They seeing see not; and hearing they hear not, neither do they understand"? (Matt.13:13)

I presume you will have no objection to my publishing our correspondence concerning Bahaism?

Did the absurdity of the remarkable claim of our Christian people that all the rest of the world was lost unless they accept our church idea of Religion, ever occur to you? It is a well known fact that many "heathens" are better God servers than are our claiming Christians, and it is equally true that God is the ONE FATHER of ALL human beings in ANY part of the civilized(?) or barbarian world and worlds!

You will pardon me? I do want you and all to KNOW the reality of CHRISTIANITY!

Sincerely yours,



RECEIVED
MAY 10 1905
MR. DODGE

BABYLON RAILROAD COMPANY,

BABYLON, LONG ISLAND, N. Y.

ARTHUR P. DODGE, PRESIDENT,
261 WEST 139TH STREET,
NEW YORK.

New York, March, 25, 1905.

Mr. Robert E. Speer, Secretary
Presbyterian Board of Foreign Missions,
156 Fifth Ave, City.

My dear sir;-

Replying to your favor of 22nd inst. I thank you for inclosing copy of my words included in your book "Missions and Modern History." You seem to avoid the point: it is not that I object to having my name and words quoted, but that a mere letter giving personal information, with no hint of the same being desired for publication, carries therewith any presumption of right to thus use it. However, let the matter rest. I have no doubt you meant just right, and I am certainly glad to have my faith in Christ and His teachings; His prophecies and promise, known. Will it be agreeable for you to do this; give me the opportunity to more carefully prepare a statement, and of somewhat more length, for further editions?

You speak of different "religions", but I daresay, on second thought, you will agree with me that there has never been other than ONE RELIGION!

I never grasped the full force and reality of what it means to be a Christian until I became a Bahai!

Why does the Church of the Occident pretend to be Christian, when it denies Christ? The Church declares that Christianity is the only Religion of God, yet Jesus Christ clearly recognized and confirmed the religious revelations preceding His own coming!

For preaching, most humbly, the pure teachings of Christ and His Apostles, I have been called a heretic by prominent leaders of the Church! Can you, and will you point to a single utterance of mine which is not in strict accord with The Christ Teachings? It is high time to know that there is a wide divergence between Christianity, the fact, and as generally promulgated by The Church! Still I do not in any sense denounce the Church or any of its devotees, but rather, I say God bless it and every-body.

As to those who you think are qualified to judge of Bahaism. Please remember that the high priest Caiaphas had the same opportunity to apprehend Christ that Peter did! The trouble is, as Dr. Hillis says, the Church--the people generally--have all gone crazy on intellectuality! Man cannot know God or His Christ (Word) unless he be born again, of the Spirit! True Religion in the heart has become dead, as ever before at the close of a great Religious Dispensation! Now is the true Resurrection! The Day of Judgement--of men according to their Works! I am sending with my compliments a little book of "Hidden Words" by Baha Ullah, also a copy of magazine "Mind" of last month containing an article I supplied upon request. Will you read them?

Sincerely yours,



261 West 139th Street,
New York, March 16, 1905.

Mr. Robert E. Speer, Secretary
Presbyterian Board of Foreign Missions,
156 Fifth Ave., New York.

Dear Mr. Speer:

I have your favor of the 14th and note what you say with much regret. You write nothing, however, in explanation of your excuse or reason for publishing my private and impromptu letters in your book. Under what claim, as a Christian or gentleman, I beg to inquire, did you do this? As much as I deplore your action in wrongfully using the private and personal information I furnished on your personal request, my greatest regret is your persistence in misapprehending and misrepresenting The Cause of Bahaism, that is to say, THE CAUSE OF GOD.

If you realized the Spirit of the Paul lesson and example as explained in Galatians; nay, more, if you truly grasped the Christ Life, Works and Teachings, you could not be so unfortunate as to declare that the Way unto Christ was through the stepping stone of God The Father Himself thereto, but you would clearly see the converse of that statement: that Christ was The Way, The Truth, The Life unto God and that in reality Bahaism is The Gospel of Christ! In worshiping Christ instead of God, the "Christian world" misinterprets and disobeys His Immortal Commands.

The Church has singularly and most deplorably drifted apart from the irrefutable fact that Christ's whole mission was to prepare the world for the coming of the Day or Kingdom of God on earth, to be established by The MANIFESTATION OF GOD HIMSELF! Of this there can be no doubt in the minds and hearts of Christ's true "sheep". (Lu.20:9-16.)

I joined the Congregational Church in New Hampshire in 1870. I was then just as sincere and earnest for THE TRUTH OF GOD as now. After some years the longing of my soul awoke to the disappointing reality that stones would not appease a hungering for the "BREAD OF LIFE". Then began the long search for the "Truth that shall make us free". It was necessarily a ~~XX~~ winding road of search and exploration, but inestimable happiness finally came in my being led to the real Christ Promise and Fulfilment in the Bahai Revelation!

It is the same now as it was 1900 years ago. No one can be a Christian to-day and deny Baha Ullah, any more than was it possible for the Jews to be true Spiritual followers of Moses, and deny and reject Jesus Christ, WHO DID NOT CALL THE LEARNED OF THIS WORLD TO BE HIS DISCIPLES!

The sad fact must be faced that the Church has, in the succession of ~~XX~~ centuries, gradually, unconsciously drifted out from the Spirit of The Biblical Teachings, as already admitted by many of its clergymen. Is it not possible for the Church to make an exception to the rule of "history repeating itself" and NOT turn a deaf ear and blind eye to the present Day Revelation from God and His New and refreshing Utterance?

As the Day of Abraham drew to a close, decadence of faith and truth in the hearts brought dispersion and bondage. As the Mosaic Day waned, there was another falling away from God and to such a lamentable degree, that the then debauched, degraded and unfaithful children of God refused the then New Heavenly Messenger--Christ--and crucified Him. Then came their "Abomination that maketh desolate", and dispersion, and now they are a people without a country and without God. It took some three hundred years for Christianity to become recognized by a world power!!! Soon after the God Teachings through Christ began to be woefully corrupted, and the irrevocable fact is, that instead of overcoming the early error of priestcraft, which was so soon developed and which blossomed forth in the selling of indulgences and in other iniquities, the Church has, quite unintentionally, like the ordinary growth of a fault, increased in misconstruing and falling away from the Christ Lesson. In the degree that the Church has introduced man-made creeds and rules, has it drifted away from the simple Spiritual Lesson of Christ, and this fact is so remarkably true that the refreshing and repeating of that lesson now in the New God-Given Name of Bahaism, is so strange to those who have, as with the Jews, kept only to the outward form of mere observance, and become dead to The Spiritual Truth, that they are totally unable to recognize and respond to The Pure VOICE OF GOD!

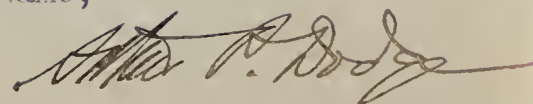
"Master, which is the ^{great} commandment in the law? Jesus said unto ~~them~~ him, Thou shalt love the Lord thy God with all thy heart, and with all thy soul, and with all thy mind. This is the first and great commandment. And the second is like unto it, Thou shalt love thy neighbour as thyself. On these two commandments hang all the law and the prophets." (Matt.22:36-40.)

Of what possible use is it to misrepresent or even slight The Cause of God, which is always discernible by its true ring to the true hearted? Does not God's Cause invariably, inexorably forge ahead in spite of man's perfidy? Can you not see that if Bahaism is of God, no amount of human opposition can be of avail to stem its irresistible tide? And cannot you reason that if it is not of God, it will fall of itself? No one can find a note in its teachings out of harmony with the Christ Utterances, nor can a true seeker of The Kingdom fail of being confirmed by God in the true Baptism and Resurrection of Bahaism! Why then does not the so-called Christian world, through recognition of the above quoted verses, "of the (to it, if it pleases to so term it) two evils choose the least" lest there be a possibility of a recurrence of a like tragedy as befell the Jews of 1900 years ago?

Of a truth this is the time of fulfilment; the time of removing of the veil from the proverbs, allegories, parables, symbols and mystery of Revelation; the time ~~when~~ when "The Son of Man shall come in the Glory of His Father with His angels: and then will He render to every man according to His Works." (Matt.16:27 Douay Vul.)

I am sure that any who pray to God sincerely, earnestly for His Truth NOW, will be answered and made more happy than tongue can tell!

Sincerely yours in His Name,



261 WEST 139TH STREET, N.Y.

Dec. 25, 1903.

Mr. Robert E. Speer, Sec'y
The Board of Foreign Missions,
156 5th Ave., City.

Dear Sir;-

Replying to your letter of 15th inst. just received on my return from a two months Western trip.

There is such a person as Ibrahim Kheiralla and he resides, or did, in Chicago. I do not understand that Professor Totten had anything to do with Kheiralla's book, which, when it first came out, was review^d in the Sun at length, if my memory serves me right, fully accrediting the authorship to Kheiralla.

If I can further serve you, command me.

Very truly yours,



ARTHUR PILLSBURY DODGE

810 CARNEGIE HALL

NEW YORK

AND
KINETIC FARM,
BELLEVUE, DELAWARE.

321 West 116th Street,
New York, Feb. 13, 1901

MR. SPEER.

Mr. Robert H. Speer,
C/o Pres. Board of Foreign Missions,
156 Fifth Ave, City.

Dear Sir:-

Replying to your letter of
the 5th, just received.

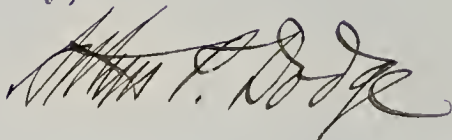
Instruction in the great Movement to
which you refer, has, thus far, been orally.
The necessity of this is apparent when it
is known that the teachings consist in True
interpretation of the Prophecies and Revela-
tions, showing beautiful Spiritual lessons,
Events, Etc., always in harmony with all
Truth--Science, ~~was~~ as hitherto and gener-
ally interpreted and construed, inconsis-
tency and discord was more or less obvious.

Among the classes going on in the city
one is conducted by Mr. Hooper Harris at
707 Carnegie Hall, Tuesday evenings, and
Mr. Howard MacNutt, of 731 St. Nicholas Ave,
is conducting several classes. Next Sunday
at 8 P. M., God permitting, I shall continue
consideration of True Interpretation of the
Prophecies, at 707 Carnegie Hall, the re-
sult of personal study and investigation in
Egypt and Syria. All sincere people are
very welcome, and no one of the teachers
ever receives PAY. The literature, mostly,
is only calculated for those who have begun
to understand. Prof. E. G. Browne, however, of
Cambridge University has written much from

the literary-historic standpoint concerning the famous Babi movement, which has in it far more than is generally understood. One of his best works is "A Traveller's Narrative," published by MacMillan. Another is his "A Year Amongst the Persians," pub. by Black, London. The Journals of the Royal Asiatic Society have contained much of his writings on this subject.

Let me know if I can serve you further.

Very truly,

A handwritten signature in cursive script, appearing to read "M. P. Dodge". The signature is written in dark ink and is positioned to the right of the typed name.

The second volume of Beha Ulla is apparently simply a continuation of the 1st. As soon as I have read it I will mail it to you. You need not be in a hurry to return the book, as I have no present need for it. If you do not find Brown's "Episode of the Bab" in the library I will send you mine which has just come in from Minneapolis - this, fortunately, escaping destruction. It is the same thing I understand as "A Traveler's narrative" - the latter being in Persian.

Mr. Hawker writes that she will be in New York on Tuesday, and if Mr. Jew is to be at home that morning, she ^(Mr. Hawker) is to meet Lucy and Mary at the Jersey City Station Thursday morning, and go out with them to make a short call on Mr. S. at Englewood. Otherwise they will call at the Presbyterian Building at your office. Our party take the 2:32 PM Pennsylvania train for Washington. She will leave the book either at Englewood or at your office. I think it may be as well that you do not let the Bahais know of whom you got the book. It is very difficult to get possession of this book in Persia, and I think they are disposed to keep them in the background here.

Yours sincerely
 George Kohler

not called upon to answer them whom I can leave
to other antagonists. I have only to answer the arguments
brought forward by my Hamidian friends, which though
of the same tenor as these are not fortified by the argu-
ments of so many friends and enemies within our own camp.

The Bekas are content with a Heaven as common place
as their god, their only immortality being the oppor-
tunity of living late here over again, in some one
else's body. — or another body rather

According to the article in Public Opinion there is already a schism
among the Bekas, as Beha is himself a schismatic, having
revolted from the leadership of his brother Subh e Ezel. It was
owing to the constant fighting between the adherents of these two
brothers that, according to Broom, the Turkish Govt refused to
allow them to remain together at Adrianople, sending one to Cyprus
and the other to the Caucasus. He is also authentic for the assertion
that Beha counselled the murder of the adherents of the other
sect. Beha's son, Qasim e Azgan, (Abbas Effendi) has ap-
parently set himself up as another "messiah" in
spite of his father's denunciation & any who should
take such a course (Vol. 1. p 499.) From the fact that Mr.
Dodge gave you no hint of the existence of Kaiser Ali's
book I judge that he, as well as Mr. Hurst, is a
follower of the new Messiah, Abbas Effendi.

MAR 27 1901

MR. SPEED

Wellesley March 26, 1901

Dear Mr. Speed

I send you by hand of Mr. Thomas
the first volume of "Beha Allah" by Ad. Kherridjan.
It is nauseating stuff, and it is sickening to find
that intelligent men in a Christian land can be led
away by so shallow reasoning. And yet this
man (and his Collaborator) in general only uses
the arguments concerning the Prophecies, which
are furnished for them ready made by so many
of the "interpreters" of prophecy by the historical method.
These people however find great interest in what comes
to their mind, being the extreme of literalists when it
suits their purpose and outdo in the factoring of the
allegories a man that method suits their purpose.
Better, so they only have to appropriate of the abundant
material so abundantly supplied by writers of every grade
of opinion on the prophecies. Their method appears to be
to claim everything written in the Scriptures concerning God
as a proof of the divinity of Beha. If they can find abundant
here, how much more in a land where the lessons of history are
unknown, and if known, wholly unappreciated, and where men of
all classes and religions are ready to believe anything wonderful
or that appeals strongly to the imagination. I fortunately am

MAR 2 1901
MR. SPEER.

Hillsby March 21. 1901.

My dear Mr Speer.

Your letter of March 15 came several days ago. with thanks. Yes, the books of Schurer and Drummond are very satisfactory. The difficulty with me is that whenever I begin to write I find that I must rather read, and when I begin to read I discover that there is vastly more that I must read, and I see that I know nothing, and have no preparation for writing anything. The list of books on Babism in English is very small. Brown's book "A Year amongst the Persians" and the episode of the "Red" seems the only ones known to me until this book of "Mistrade's" came out. There is an article in "Public Opinion" of Feb 10th condensed from the "N. Y. Sun", telling a good deal of their doings. If you read French, you would find a good deal, I suppose, in Gobineau's "Religions of the East" the reading of which interested Brown in them. So far as my reading goes, I trace their doctrines back through the Druzes, the Nusairiyeh or Nusairiyeh, and the Assassins to the Hakemites (the followers of the Fatimite Caliph of Egypt, Hakim Basm Ullah), to the Ismailees, and thence back to the Gnostics, Manichaeans or de Saai's Religion of the Druzes. "Recollections of the Druzes of Lebanon" and "Notes of their Religion" by the

Earl of Carnarvon, several vols, only one of which
treats of their religion. "Churchill's Mt Lebanon, Vol. 1, Pref.
and all of Vol 2." Von Hammer's Nest of Assassins tells
of Hassan ben Sobah, the Chief of the Assassins who built
a castle at Rudbar, on the road from Kasveen to Reshke,
and subsequently dwelt at Mt Lebanon. There is a short
article in Chambers Encyclopedia on the ~~Ismaeiles~~
and the Karmatians, an offshoot of this sect. Also an account
of them in Johnson's Oriental Religions, Persia, Pl. 18. There
is a work on the Ismaeiles by Gayard (in French) in the Boston
Library, but I cannot read it.

The Book of Theivallis consists of two rather bulky
volumes, they having wide margins and the paper being
heavy. It contains a rebuke of the opinions of Frederick
Clark, Heber Newton, F. W. Newman, and many others as
to the divinity of Christ and the authority of the Scriptures,
the higher Criticism being made much use of to discredit
Christ's divinity, and the literal authority of the Scriptures.
This is preparatory to showing that Christ was only
temporarily a manifestation of God, as were many
others before him and after, including Melchizedek
the just (so he says sometimes), Adam, and also
Buddha (Gautama) Mohammed &c. All these taught
the truth, but their teachings have been corrupted by

their followers, and what is left of the original teachings has been misunderstood by being interpreted literally, whereas a correct interpretation shows that all these Scriptures are full of prophecies of Baha The Father, the Lord the Viceroy, who will come and miserably destroy the husbandmen who had killed the prophets, and at last the Son. He intimates that these teachings are not held in reserve, the book being for us, instead, this I suppose is what the apostle of samardan refers to in teaching that until one has become "enlightened," he cannot understand the mysteries. They make their cosmology come second as being as opposed to that of Paul in Cor 2: 10.

Then an seven manifestation. Adam, Noah, Abraham, Moses, Christ, Mohammed, and the last and final one Baha. Revelation is progressive, each manifestation revealing more of the Godhead than his predecessor, Baha revealing the Father himself, is the Supreme and final one, the mystery of God of Rev. 10: 7

They teach the necessity of faith in Baha as God, as the first and absolute requirement. The next step is easy. Every manifestation of God is the final authority in interpreting the texts of Scripture relating to himself

He therefore has only to declare a given text as ~~con-~~
sisting of himself, and then to give its exegesis. This
is often directly at variance with its apparent mean-
ing, but this only displays more clearly the divine
insight of their teacher, that he is able to recognize
and appropriate words no one else had understood.

Mr. Hobbes and Miss are going to Washington
on Wednesday the 27th, and they plan if possible
on the way to run out on Thursday to Inglewood and
make a flying visit on Mr. Spear and Mrs. Fuller
if they are at home. But they are due in Wash-
ington the same day, and there is some doubt of
their being able to do this. They want to get back
to the Baltimore and Ohio station at Jersey City in
time for the 1²⁰ train, so that they can also stop
off an hour or two in Baltimore to see Mr. Hawley.
But Mr. H. now writes that she may be in New York
then, and so she may try to see her there. If
Mr. Spear is at home then, and Mr. Hobbes finds it pos-
sible to go there for an hour or so after arrival of the
Fall River boat, I will send the books to you by her.
(Theivaller.) or if I fail by that time to furnish my first-
reading of it I will send it to you by mail later. Would
you please ask Miss Sicker to send us a true card for Andrew

It is extremely kind of you to offer to replace some of the books destroyed. I cannot permit you to do this, for I am already swamped in obligations to you. But I will ask you to assist me in another way. By some unlucky blunder, doubtless of my own making, almost all my working library, & reference books, commentaries &c. were left in Russia. In writing for them I added for many of them "to sell at" &c, and I suppose it was interpreted that they were to remain there for sale. or it is possible that a shut note was overlooked in sending the packet, and that the accounts for the mission. But whatever the cause, I am left practically without a library, and the books cannot now be returned from Russia probably inside of twelve months. So there are a number of books I shall have to buy, and I am going to send you soon a list, asking you to check off the ones most needed, or most to be desired, and this will give me a basis on which to work in gradually collecting needed reference books. I am sending for a list published in the Outlook several years ago, together to. I will indicate the ones I would like you to decide between, and I will only ask you to decide, not to give reasons for your decision.

Would it be practicable for you to send me Mr. Esselstyn's reports

of his recent tour? I have read marvellous accounts
of them, and should be glad to read them if it is deemed
to let them go out a tour.

Mr Hawker writes today of Mr Hawker's convalescence.
Doubtless he will grow strong with great rapidity and
he goes to the famous Eualewood Sanatorium.

I have not yet had an opportunity to read the life
of Phillip Brock, but hope soon to begin on
it. It must be a grand book to tell of so grand a life.
Mr Holmes and Mary join in love to Mr & Mrs Spencer.

Yours affectionately
Geo. W. Holmes

ARTHUR PILLSBURY DODGE
261 WEST 139TH STREET, N.Y.

New York, January 15, 1902.

Mr. Robert E. Speer,
The Board of Foreign Missions &c.,
156 Fifth Avenue, City.

JAN 16 1902
MR. SPEER

Dear Sir;-

Replying to your favor of 10th inst. received last night. [First, permit me to inform you that Babism was superseded by Bahaism; that is to say, Babism, ^{was} so-called after the Holy personage known as The Bab, (signifying Gate or Door) who came as the forerunner of the Greatest Manifestation of God ever given to the world, in like manner as came John the Baptist to prepare the way for the coming of Jesus Christ. The Bab appeared and began His work of announcing the coming of He Whom God shall Manifest in 1844. In 1852 This great and Holy Manifestation of God was first proclaimed in the Personage of Baha'U'llah, (Glory be to Him!) the mission of the Bab having terminated, hence Bahaism. The whole Grand Work is ~~is~~ in fulfillment of prophesy in both the Old Testament and the New, and the Revelation of Jesus Christ, and now is The Day of The Father, while the preceding Day or Cycle was The Day of The Son (Jesus Christ, Glory be unto Him!) The seals upon the Holy Books, referred to in Daniel, have now been removed and all is being made clear. The Spiritual Kingdom has ^{been} literally/established on earth, and now is the time when man is to be known by his WORKS. Our believers hold to the Positive Reality of actual CHRISTIANITY, and we pray God that we are sincere when we declare that we are striving to LIVE THE LIFE! Our aim is to love and serve God in Spirit and in Truth, and we KNOW that we cannot do so unless we love and serve our fellow-man. We believe that the glad Tidings must, and always should have been given "Without money and without price," as Commanded by Jesus Christ.]

There are meetings in the Hotel Majestic (temporarily) at 11 Sunday mornings, and at 582 Fifth Av. Sunday and Thursday evenings. All lovers of God and real Truth-seekers welcome. There is more or less information in various publications, but I beg to recommend you to the meetings, and to call upon Mirza Assad'u'llah, a Persian teacher who is here now, by appointment, at his boarding place, 315 West 136th St. Let me know if I can serve you further.

Very truly,

Arthur P. Dodge

Common to

contemporaneous events

"I return to the old & new!" All that is
seen in it - is old. ~~In 7th century~~
3 + 32 traces its strides back through

Druid, Persian and Persian to the

mainly, Persian and Persian to the

12000 years that "Persia is, and always
has been, a very hot-bed of systems
from the time of Manes and Maz-
dak in the old, Sassanian day, down
to the present age, which has brought
into being the Babis and the Sheikhis."

"It has amongst the Persians 122

(To the list of present-day sects, others might
be added, such as the followers of Shams,
the Bahai movement, the ² Senoussi,

It may go still further back to the ves-
ta + to those few Zoroastrian sects
out of which the Zaches are formed.

outside of a certain admixture of Occidental science and philosophy introduced largely for foreign consumption and in order to give an up to date stamp ^{or coloring} to the movement, there is scarce anything that distinguishes Babism from its predecessors. The subject is one that is inextricably interwoven with the whole course of Persian history in all its departments, political, religious, social, and philosophical. The materials are exceedingly rich and abundant, and time has pronounced its verdict again and again in the most unmistakable manner. So deep a hold have the ideas, which lie at the foundation of Babism and similar sects, taken

of the mind and hearts of the people,
 that it may be said that as every Amer-
 ican is a possible president, so every
 Persian is a possible murderer.
 For every sect that comes out to the
 light of day and makes ^{it} appear
 and on the page of history, there are
 hundreds, perhaps thousands, of
 embryos, sects, of whose existence no
 one knows outside of a very limited
 circle

~~"a few hundred" p. 1~~

~~Think Prof. Ross' estimate of 3000 is
 nearer the mark~~

"2 complete overthrow of Islam" p. 1

More than this "The union of imbeciles
 and dupes which, under the
 mask of a more austere creed

14
and severer morals, undermined
all religion and morality. You have
seen "History of the Assassins,"¹²
"to believe nothing and to dare all"
was, in two words, the sum of the
system, which annihilates every
principle of religion and morality,
and had no other object than to
execute ambitious designs with suit-
able ministers, who, daring all
and honoring nothing, since they
consider everything a cheat and
nothing forbidden are the best
tools of an infernal policy. A sys-
tem, which, with no other aim than
the gratification of an insatiable
lust of dominion, instead of seek-
ing the highest of human objects,

7
assassination, the Bab is richly deserving
all they have suffered. All past his-
tory goes to show that these pantheistic
sects are far more merciless and
sanguinary than orthodox Moslems.
"significance to claim" p. 9

11
[What are we to think of such a man? If
sincere in claiming to be the Bab, what
about the later claims to Mahdihood
and to be the Primal Will? Was he a
conscious impostor, or was he so intro-
icated by his success that he lost what
little judgment he had, and became
little better than a madman? I incline
to the latter opinion. In the Orient it
is not great wit and madness but
religious fervor and madness that
are near allied, and their partitions

10
do their bound divide]

"incarnation" p 10 notate

Does not express the pantheistic idea
not a ^{as} god-man, ^{god and man} divine and human, but
a certain stage in the development of the
divine essence which first manifested
itself in the inorganic world, then
in the plant, and then in the ani-
mal, &c. Thus Feuerbach says

"I two times thinkest evil is it, not god:

Not two for then thou art an idolater

Before him that from image ^{is, one} is delivered

but is, there is only an appearance of
two, in reality there is but one

"He, bow and arrow, it is God"]

"neither flaw nor blemish" p 12 notate

An amazing statement [Babism is a
form of pantheism, and like all other

Persian pantheistic sect, is fundamentally
atheistic, anarchistic and immoral. This
fact however is carefully concealed not
only from the outside world but from
the multitude of disciples "under the
mask", as Von Hammer says, "of a
more austere creed and severer morals".
In the case of the Assassins 70 years elap-
sed before the true character of the
sect was known. The true doctrine
known only to the adepts, among whom
the Babi himself must be classed. How
little pious talk, professions of zeal
for religious and social reform etc.
mean in the mouth of a Babi chief,
is shown in the interview of Dr Jessup
with the Aga Effendi Outlook, June 22
1906 p 455. So in this case - of the Ba!

himself. He planned to exclude all
unbelievers from five of the chief provin-
ces of Persia, and, save in the case of
merchants and others following a suc-
cessful profession, from all lands in
which the Bahi faith prevailed. New
History XXVI It was during his life
that the doctrine of the community of
women was broached at the Badaist
Conference, and it is claimed that
he sanctioned the adultery of Kurrat-
ul-Bayn. New History pp 357tc. That
he was a weak man is shown by the
way in which he allowed himself
to be eclipsed by Mirza Mohi Ali of
Mazandaran. In his death he com-
pares unfavorably, as regards cour-
age, with the infamous Babel, who,

"when his hands and feet were struck"
off, by order of the caliph, laughed, and
smilingly sealed with his blood the
criminal gaiety of his tenets." For
Hammer p 27

"most real and practical elements,
and was full of noble teaching" p 17
From whom this noble teaching?
From a man who was himself an
incarnate demon, crying out goat-
like, "Art thou in health, my brother,
at the same time that he smites
under the fifth rib. "O how much
sugar like sweetness", sings Mevlevi,
"within which poison was concealed."
Of noble teaching, wonderful views
of truth &c, there is no lack in pan-
theistic systems, but all are baits

and tries to drag down the soul to hell. There is no question that Baha claimed to be God. If there is any place where that teaching would be withheld, it is in America, but in the tablets which are given out to the disciples here, you meet repeatedly with the statement "He is God". Pantheistic systems are full of contradictions, but that does not trouble the disciple, who is ready to receive today the opposite of what he was taught yesterday, and tomorrow the opposite of today.

"superb personal devotion" p 18

Devotion in itself, apart from its object, not a worthy thing. Devotion to that which is evil, degrades and destroys. The devotion of most of the Bahis in the

earlier stage of the movement was that
of dupes and therefore worthless. This
is true to a large extent even in the
case of the Bakt himself who, in the
most developments of Baktism was a
tool in the hands of fiercer spirits
"charged to the influence of Mohammed-
anism" p. 20. Assassination an in-
tegral part of pantheistic sects. When
ever the movement reaches a certain
stage of development, the fedai makes
his appearance. Is a distinct order
so to speak. Not ^{sporadic} acts of assassination
now and then, but when set apart
for that purpose. No necessary con-
nection between Mohammedanism
and assassination. Not a part of the
system but a falling away; not the

Muhammed of Mecca, but the Muham-
med. of Medina

Great Rights of woman p 22

"In ordinances of the religion of the
Kaim (see the Bab) -- are the ordinances
of unity; all gods are his gods; all
men are his servants; and all women
his handmaidens, whom he giveth
to whomsoever he pleaseth, and taketh
from whomsoever he pleaseth." "A tra-
dition -- that His Holiness will change
wives and husbands." - New History, p 358
Gurratul Byn not a model woman
erected but vile. Not free from suspic-
ion in the case of the assassination
of her uncle. Belongs to the same order
of women as Aspasia, Catherine II
& Madame de Pompadour

To the Hon. Secy.

Persia.
The New Religion,
Its Missionary Activity.
Report of work in Cincinnati.

Max Müller, in an address at Westminster Abbey in 1873, divided the religions of the world into two classes, the missionary and the non-missionary, & declared that only the former are living, the latter are dying or dead. In modern times there has sprung up in Persia an offshoot from Mohammedanism, which, though still persecuted in the land of its birth, is now manifesting a wonderful activity in self-propagation, which may well stimulate the missionary zeal of Christians in our highly-favored land. Formerly they were known as Bâbîs, but in the present development they disclaim that title, and call themselves Bâhâîs.

[They are at work in the United States, and reports of their efforts are circulated in Persia. They announce that an American Princess has accepted their faith, and can show the copy of an American paper with the picture of a lady & her declaration of belief. Her photograph also is shown here. They have also ^{the} a large photograph of a large group of their followers in front of a residence, said to be in Chicago. What they say of their work in Cincinnati may be of interest, so I translate part of the Report which has come into my hands.

My spirit thy sacrifice. I wrote you an account of my arrival in Cincinnati; please God, it reached you.

2

Now I humbly submit that today is the seventh day since my arrival in this city. In these days, by night and by day, we have been busy in meeting friends and converts. When we saw the spirit of inquiry and devotion beyond description in the friends we determined to remain here some weeks, & the friends gave notice to outside souls, that they might be drawn [to the faith.]

"This plan was accepted with completeness of devotion, & some, whose houses were in distant sections, left their houses and took quarters in Laeonda, which is the residence of this humble servant, that they might be present all the time to hear the new doctrine. They also rented a large place & hired furniture, and held meetings every night; and by the action of the deliberative assembly, which I established for them, other matters were, by the grace of God, regulated and settled; that all the congregations which should be gathered in other cities might receive the desired writings & messages.

"But a telegram from Port Said arrived, that according to the blessed command I must go to New York, & the intention of remaining here was changed to that of journeying. At once I notified the friends that I must depart x x x. On hearing this they were much affected, but since it was the blessed command they heartily accepted it. This humble servant promised to send them always the new messages and the deliverances, translated.

3

"One of the converts, Mr. Tāsūn, a learned & eloquent man well informed in the customary history & sciences, & formerly a salaried officer of the Government, in order to receive instruction gave up his office and went to Chicago for a time, & having gained some acquaintance with the new doctrine is now teaching history &c in one of the churches to a congregation of about 300 three hundred."

This gentleman is reported as having introduced the Persian missionary as an Oriental Philosopher who desired to converse with them, whereupon they all rose and saluted him, and he spoke to them for an hour and a half. All present manifested their pleasure, delight, desire and progress, and requested that meetings be appointed that they might acquire further information of it. . . . for matters & new doctrines.

As the missionary was under the necessity of leaving Cincinnati he referred them to the gentleman above mentioned, who has some of the new books and teachings, and to whom additional matters are to be sent.

April 21st 1902.

J. L. P.